# TWELVE SERMONS, PREACED BY M. Henry Smith.

WITH

Prayers, both for the Morning and Evening thereunto adjoyned.

And publiſhed by a more perfect Copy than heretofore.

PRO. 28. Verſ. 13.

*He that hideth his ſinnes, ſhall not proſper: but he that confeſſeth and forſaketh them, ſhall have mercy.*

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*George Edwards.* 1637.

# To the right Noble LORD, the Lord EDWARD, Earle of *Bedford*, Grace and Peace from the LORD.

AS the little Bee gathereth not Hony for her selfe alone, but for others; so, right Honourable, I am bold to present your good Lordship with my Choice, my Care, and the Issue. The first, your Honourable selfe, and in this as you are the hope of the reviving of your undoubted Noble Grandfather and Father: so my hearty welwishing (together with the Prayers of all the Godly) is, that what the Almighty graced them with, in you may be redoubled. The Second is, the Fountaine whence the first had his streame, and being in mee (as a member of the Church) what I wish to the same assured Assembly of Gods People, I leave to the alone determiner of all Controversies whatsoever. The last I commend to the only direction of the Lord. Now as the faithfull disposer of Gods truth, was a man linked unto mee in assured friendship whilst he lived: so I having with care long sithence collected these his Sermons together, doe now with singlenesse of heart present the same to your Lordship, and herewith am prest to performe all such duties to your Honour, as God shall enable mee unto, both in prayer for your health and increase of zeale, to the maintenance of his poore Flocke, which I hope is the only aime and end of all your Honourable purposes. Thus with all other graces, I most heartily desire that Father of Light to enrich you in this life, and after this to blesse you with immortality in that place of rest for ever.

The Choice.

The Care.

The Issue.

Your Lordships to command,
*W. S.*

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# THE SINNERS CONVERSION.

## THE TEXT.

### Luke 19. Verses 1,2,3,4,5.

1. *Now when Iesus entred and passed thorow Iericho.*
2. *Behold, there was a man named* Zacheus, *which was the chiefe receiver of the Tribute, and was rich.*
3. *And he sought to see Iesus, who he should be, and could not for the preasse, because he was of a low stature.*
4. *Wherfore he ran before, and climbed up into a wild Figtree that he might see him, for he should come that way.*
5. *And when Iesus came to the place, he looked up, and saw him, and said unto him,* Zacheus, *come downe at once: for to day I must abide at thine house.*

IN the end of the Chapter before going, we may see how Christ healed a man, blind in his bodily sight, namely, *Bartimeus*, whereby hee sheweth himselfe to be the Physitian of the body: Here we shall see how he cured one blinde in minde, namely, *Zacheus*, whereby hee sheweth himselfe to bee the Physitian of the Soule, and therefore the Saviour of the whole Man. *Ephes.* 5. 23.

In speaking of *Zacheus* and his Conversion, we will observe foure Circumstances: First, the place where he was

called, which was Jericho: Secondly, the person that was called, *Zacheus* the Publican. Thirdly, by whom and how he was called, by the voyce of Christ. And lastly, the effect and fruit of his calling, his good confession.

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*The first Circumstance.*

FIrst therefore for the place where he was converted, it appeareth to be Jericho, a City not farre distant from Jerusalem. It was sometimes a notable City, till it was subverted and ruinated by the Lords Champion *Josua*. It was builded againe in the dayes of *Ahab*, by *Hiel* the Bethelite, and remaineth at this day with the rest of that Holy Land, under the Turkish Empire. Unto this Jericho, the Lord of Heaven and Earth vouchsafeth to come in the likenesse of a Servant. And as *Josua* compassed Jericho seven times, minding to destroy it, so Christ the true *Josua*, resorted oftentimes to Jericho, minding to save it. But as in the destruction of Jericho, *Josua* spared none but *Rahab* the Harlot: so Jesus in his journey to Jericho, converted none but *Zacheus* the Publican. When *Josua* had conquered and razed Jericho, hee sowed Salt in it to make it barren, and cursed him that should attempt to build it up: yet in this barren soile Christ hath his spirituall Harvest, and in this cursed City hee hath a Holy Temple, a blessed building. Samaria that wicked City, affoordeth many that beleeve in Christ, *John* 4.39. And out of Galile, from whence they thought no good thing might come, *John* 1. Verse 46. Christ called divers of his Apostles: and even in Jericho this cursed City, Christ hath a rich man that is to be saved. In every place Christ hath his chosen. There is neither Jew nor Gentile, Barbarian nor Scythian, bond nor free, but Christ is in all, to all that call upon him, *Rom.* 10.12.

*Ios.* 6.
1 *Reg.* 16.34.

*Iohn* 7.52.

*The*

*The ſecond Circumſtance.*

NOw followeth the deſcription of *Zacheus*, which is moſt plainly and fully ſet forth unto us. The Holy Ghoſt ſpeaking of *Zacheus*, and his Converſion, comes in with an *Ecce*, Behold, as if it were a wonder that *Zacheus* ſhould be converted: *Zacheus* was a Gentile, a Publican, and a rich man, and therefore behold a Miracle; as if in the Converſion of *Zacheus*, theſe three ſhould be converted at once.

*Zacheus* was a Gentile: a marvell to ſee a Gentile become a Jew, that is, to beleeve in Chriſt. He was a principall Publican; a ſtrange thing to ſee a chiefe Cuſtomer to give over his Office: and he was rich alſo; a rare matter to ſee a rich man to enter into the Kingdome of God: and therefore behold a Miracle, as if at this day the Turke, Pope, and the King of Spaine, were at once perſwaded to forſake their Idolatry and Superſtition. Chriſt going to Jeruſalem, converteth a Gentile, to ſignifie the calling of the Gentiles: hee converteth a Publican, to ſhew that notorious Sinners may hope to bee ſaved, if they repent and amend, as *Zacheus* did. He converteth a rich man, to ſhew that all rich men are not excluded from the Kingdome of Heaven.

*Rom* 2.18.

*Matth.* 19.23.

He was called *Zacheus* before his Converſion, but hee was never truly called *Zacheus*, till Chriſt called him ſo. His name ſignified, ſimple, pure, honeſt; but his life was ſubtile, impure, and moſt deteſtable. Thus many are called by honeſt names, whoſe deeds bewray their diſhoneſt natures, and vices oftentimes are ſhrouded in the habits of vertue, like *Æſops* Aſſe masking in the Lyons skinne, till his long eares detect his folly, or like the Crow that is deckt in other Plumes, till every Bird doe plucke his feather.

*Zacheus* by his Profession was a Publican, and therefore much detested of the Jewes: for the Publicans were Romane Officers, appointed to gather and receive publike Custome or Tribute of the Jewes, who were at that time in subjection to the Romans. And amongst these Officers, *Zacheus* was the Chiefe, and (as it seemeth) Overseer of the rest that were in Jericho, and therefore in chiefe hatred among the Jewes, as one that chiefly favoured the Romans tyranny, and served to abridge their Countrey liberty, which ought not to be subject to any Nation.

Besides, hee contemned the Ceremonies of the Jewes, and regarded not their Religion, nor lived after their Law, and therefore with the rest of the Heathen Publicans, was excommunicate out of their Synagogues, *Mat. Chap.* 18.

Thus was he hated for his Profession, because hee was a Publican; & for his Religion, because he was a Heathen. Yet was he beloved for his wealth, for rich men have many friends, *Proverb.* 14.20. And though they doe never so wickedly, yet have they some to take their parts. If they speake never so proudly, yet are there some to praise their saying, *Eccles.* 13.23,24.

*Zacheus* was a Publican, and therefore rich: for Publicans must needs be rich, and Usurers will be wealthy. But rich Publicans make poore Princes, and wealthy Usurers make many Beggers. In every Province there were many Publicans, & therefore much poore people in every place: for where there bee many Caterpillers, the fruit is soone consumed; and where there be many Extortioners, Beggers must needs abound.

POVERTY. By the Law of God, there might be no Beggers in Israel: but when so many Publicans were suffered to receive Tribute of the Jewes, contrary to Gods Law, no marvell though so many sate and begged, contrary to Gods Law, *Luke* 18. *Iohn* 9. *Acts* 3. By the Law of God

God, there ought to be no Beggers among Christians, *Psa.* 32.25. But when so many Usurers are tolerated in a Christian Common-wealth, contrary to the Law of Christ, *Luk.* 6.35. no marvell, though we have so many beggers, contrary to the mind of Christ, *The poore* (saith Christ) *yee shall have alwayes with you, and when you will, you may doe them good:* and we shall be sure to have the poore amongst us alwayes: but we must make such good provision for them, that they be not faine to beg their bread. *Levi.* 35.36.37. *Marke* 14.7. *Psal.* 3.7.

Thus was *Zacheus* rich to himselfe, for he was a Publican, but he was rich toward God also, for he had a desire to see Christ. Almighty God *who was rich in mercy*, *Ephes.* 2. hath so inspired his heart with the desire of heavenly riches, that whereas before his whole delight was in seeking of worldly wealth, now his greatest care is to seeke for heavenly treasure. He now forgetteth what his Profession is, and begins to be of a new Profession: and hee whose heart was wholly set vpon earthly profit, is now like old *Simeon*, most desirous to see his Saviour. The Tetrarch *Herod* desired to see Christ, and despised him when hee saw him, *Luke* 23. 8, 11. but *Zacheus* the Publican desired to see Christ, and rejoyced when he saw him, like *Abraham* that desired to see the day of Christ, *Iohn* 8.56. And therefore of the servant of Satan, *Zacheus* is now become the Childe of *Abraham*, which rejoyced to see the Day of Christ. Happy were his eyes that saw so blessed a sight, for many Prophets and righteous men have desired to see and to heare those things, that *Zacheus* both saw and heard, and could not see nor heare the same. If *Iacob* thought himselfe happy, if that hee might see his sonne *Ioseph* before his death, then surely thrice happy *Zacheus*, whose hap it was, not onely to see (as *Iacob* did) but to rejoyce (as *Mary* did) in Christ his Saviour. *Luke* 2.2. *Luke* 10. *Genes.* 45.

As *Zacheus* was desirous to see Christ in earth, so I would

would have the rich men of our time, desirous to see Christ in Heaven. For although with the eyes of our body we cannot see Christ as *Zacheus* did, yet with the eyes of our faith we may behold him as *Stephen* did, *Act.* 7. But if our Faith be so weake-sighted, that we cannot see Christ, yet let us have a desire to heare Christ in his word, whereby our faith may be increased: for faith comes by hearing the Word of God. And as the Queene of the South desired to heare the wisdome of *Salomon*, so let us be desirous to heare the wisdome of Christ our Saviour.

*Ioh.* 20, 31. *Rom.* 10.

King *Salomon* left some bookes in writing, wherein is seene some part of his wisdome; and Christ our King hath left unto us his most sacred Word, as it were a taste of his wisdome, sufficient matter for our salvation: this is that Heavenly food, *Mat.* 4.4. whereby our soules are fed unto eternall life; let us therfore labour for that Heavenly food: and as the Israelites were carefull to gather *Manna* to sustaine their bodies, so let us bee as carefull to heare the Word to feed our soules. The people in the time of Christ, *Ioh.* 6.24. tooke great paines to follow Christ both by Land and Sea: and many now adayes (I confesse) are very forward to follow his faithfull Ministers: but as they followed Christ so fast to fill their bellies, so these frequent Sermons for fashion to serve the time.

1 *Reg.* 10.

*Exod.* 19.

*Zacheus* is desirous to see Christ: a godly care; but yet hee could not obtaine this purpose: a thing common; for every one that hath any good motion, hath alwayes some hinderance to crosse the same; and *Zacheus* hath a double impediment to hinder his honest enterprise: The preasse of the people, and his little stature, Whereof the former, that is, the multitude, is alwayes wont to be an enemy to those that would come to Christ. This hindred the blinde man from receiving his sight, *Luke* 18. for the people rebuked him that hee should hold his peace, till Christ called him and opened his eyes. This hindred

*Iohn* 6.26.

Two impediments.

hindered them that brought the man ſicke of the palſie, *Mar.*2. for they could not come at Chriſt for the preaſe till they uncovered the roofe of the houſe, and let downe the bed wherein the ſicke of the palſie lay.

This hindered the healing of the deafe and dumbe, *Mar.*7. till Chriſt tooke him aſide out of the multitude, and cured him. This hindered the raiſing of the Rulers daughter, *Mat.*9. till Chriſt had thruſt out the Minſtrels and the multitude, and then reſtored the maid to life. Finally, this hindered *Zacheus* here from comming unto Chriſt, till Chriſt vouchſafed to call him to himſelfe. Thus alwayes a multitude that is prone to evill, doth withdraw and hinder us from approaching unto Chriſt: and therefore we muſt not follow a multitude to doe evill, nor decline after many, to overthrow the truth, *Exod.*23.

The ſecond impediment that hindereth *Zacheus* from ſeeing Chriſt, is his little ſtature. Hee was ſo low of ſtature, that hee could not ſee Chriſt above the multitude: but Chriſt was above the multitude, and therefore could ſee *Zacheus*, though hee were ſo low of ſtature. For God looketh not on the countenance, nor on the height of mans ſtature, but the Lord beholdeth the heart, and preferreth little *David* before *Eliab* his eldeſt brother, becauſe hee findeth in him a better heart to ſerve the Lord. And *Zacheus* in his little body, hath a heart and minde prepared to ſeeke and ſee the Lord. *Zacheus* was ſo low, that hee could not ſee Chriſt: but many amongſt us are ſo high, that they will not ſee Chriſt. The common people in the time of Chriſt were ſo deſirous to follow Chriſt, that neither lameneſſe, nor blindneſſe, nor ſickneſſe, could ſtay them from comming to him; but the common people in our time, are more ready to follow their ſport and paſtime, than to come to the Church to heare of Chriſt. And as for our rich men, who ſeeth not, that they will make great haſte to ſee commo-

1 Sam.16.7.

1 Sam.16.12.

dity,

dity, but will scarce come out of doores to heare a Sermon?

*Iohn 3.2.* They come to Christ as *Nicodemus* came to Christ by night, as if they were ashamed to come to Church: but they run after profit, to get riches, as *Gehezi* ran after *Naaman* the Syrian to get a bribe.

*2 King.5.*

Thus hath *Zacheus* two lets that he could not see Christ, the one in the people, the other in himselfe: and we have many lets to withdraw us from Christ: some are externall, and without us, as the inticements of the world; and some are internall and within us, as the lusts of our owne flesh.

*Esay 59.2.* The preasse of the people hindereth *Zacheus* from seeing Christ in his humility: and the multitude of our sins doe presse us downe, that we cannot see Christ in glory. *Zacheus* was a man of little stature, and that hindred him from seeing Christ in earth; and we are men of little faith, and that is the cause we cannot behold Christ in heaven.

Though *Zacheus* was a man of little stature, yet it appeareth that he was not a man of little wit. For when he could not come to the sight of Christ for the multitude, hee had the wit to runne before, and to climbe up into a Tree, to obtaine his purpose. And for the most part it falleth out, that men of low stature, are men of high conceit, and the shortest bodies, have the sharpest wits, God so providing, that the defects of their bodies might bee supplied with the gifts of their minde. Now *Zacheus* that before was loth to move his foot from the Custome-house, for losing his profit, begins to run after Christ for feare of a greater losse, like *Elisha* that left his plowing, and ran after *Elias* to follow his new vocation.

*1 King.19.*

But *Zacheus* doth not onely run, but also climbe up into a tree to see Christ: A strange thing, that *Zacheus* a rich man, and a chiefe Customer, should behave himselfe so childishly in the sight of so great a multitude: but the desire hee had to see Christ, made him forget

forget himſelfe, and to commit ſuch things were not fitting for his ſtate and credit. So they that will follow Chriſt, must make account to doe many things contrary to the faſhion of the World, and their owne liking. If Chriſt himſelfe were content to leave the glory which hee had with his Father, to come downe to us, ſhall not wee be content to leave the reputation which we have with men, to goe up to Him? *Rom.* 12. 2.

But alas, where is there any almoſt that preferreth not the fruition of this earthly Priſon, before the poſſeſſion of that Heavenly Manſion? and had rather hazard the hope which they have of eternall glory, than leeſe the preſent enjoying of their fading pleaſure?

The ambitious man hunteth after Honour, and will not leeſe an inch of his eſtimation. The covetous man ſeekes after profit, and counts (like *Judas*) all loſt that comes not to his bags. And the voluptuous man beſtowes his time in pleaſure, and thinketh that his chiefe felicity. Thus every man makes his Heaven of that wherein he moſt delighteh, and is content to take great paines to accompliſh his fond deſires. But here *Zacheus* is of another mind: for being a publike Officer, hee climbes into a tree, which ſtood not with his gravity: and being a rich man, he runs to ſee Chriſt, which was not for his worldly profit; yea hee takes great paines to ſee Chriſt, not reſpecting his eaſe or pleaſure. *Iohn* 12. 6.

Thus muſt wee be affected, if wee deſire to come to Chriſt, that neither honours, nor preferment, nor profit, nor pleaſure, nor kindred, nor friends, be able to hold us backe: Wee muſt be ready not onely to run, but alſo to climbe (if need require) as *Zacheus* did; that is, to take ſome paine and travell to have a ſight of Chriſt.

The Queene of the South undertook a great and tedious journey to heare the wiſdome of *Salomon*, but wee are loth to take any paine to heare one that is greater than *Salomon*. *Mat.* 12. 21. *Luke* 14. 29. 1 *King* 10.

The

The people in *Davids* time brought so much treasure, and so many gifts to the building of Gods Temple, that
2 *Chron.* 29. 9. the Priests were faine to bid them cease : but a great part of the people in our time, are so sparing of their paines and cost, that they thinke that time very mis-spent, which is implied in the service of God ; and that money ill bestowed, which is given to the maintenance of his Ministers.

When *Zacheus* could not see Christ for the multitude, hee climbs into a tree, that groweth in the way where hee was to passe, that from a tree, hee might behold Him, which was to suffer on a tree for mans salvation : So when wee cannot draw neere to Christ, by reason of our sinnes that presse us downe, wee will climbe up by a lively faith, which is the Tree of life, that groweth in the way to Eternall Life, that so, with the eyes of our faith, wee may behold him that died for our sinnes upon a tree.

*Mat.* 21. 2. It was a wilde Fig-tree that *Zacheus* climbed, but not like that unfruitfull one which our Saviour cursed: for this bare most precious fruit, even such as Christ himselfe vouchsafed to pluck. A happy tree that bare such precious fruit as *Zacheus* was ; but thrice happy *Zacheus* that so happily climbed on that happy tree.

This tree grew in the way that Christ was to passe, for else *Zacheus* might have climbed to no purpose : So if wee desire to finde Christ, wee may seeke him in the way where he hath promised to shew himselfe unto us, that is, in his holy Temple, where his word is duly preached, and his Sacraments reverently administred : for where two or three
*Mat.* 18. 20. be gathered together, hee hath promised to bee present amongst them.

The

### *The third Circumstance.*

*When Christ came to the place, hee looked up and saw Zacheus.*

As *Zacheus* ranne before Christ, so Christ followed after to see *Zacheus*. Satan for his part *went about like a roaring Lion, seeking to devoure him*; but Christ for his part goeth about like a good Sheepherd, minding to save him. And although Satan a strong armed man had taken some possession in the heart of *Zacheus*, yet Christ a stronger than hee, commeth unarmed, and taketh from him his Harnesse wherein he trusted, and rescueth his spoile. 1 *Pet.* 5. 8. *Iohn* 10. *Luke* 11. 21.

Christ commeth to the place where *Zacheus* was, because otherwise it had beene unpossible for *Zacheus* to come to his presence: for unlesse the Lord vouchsafe to come unto us, wee cannot attaine to the presence of God. As no man might have any accesse to King *Assuerus*, except he stretched out his golden Scepter: so no man may come to Christ, unlesse he be called by the golden Scepter of his sacred Word. *Hest.* 4.

*Christ looked up and saw Zacheus*, before *Zacheus* could looke downe to behold him. Thus doth the Lord prevent us with his Mercy, whom hee might cast off in his Justice: and if he perceive in us a willing minde to come unto him, he is content to come first unto us; and like that good Father, *Luke* 15. to behold us while wee are yet a great way off, and to have compassion on us.

When *Iobs* three friends, that came to visit him in his great calamity, lift up their eyes a farre off, they knew not *Iob*, because hee was so sore afflicted. But Christ, who is the mirrour of true friendship, cannot so soone forget his friends, howsoever they bee disguised. Hee knoweth his owne sheepe where soever hee seeth them, *Iohn* 10. whether *Iob* 2. 12.

ther they be under the Fig-tree, as *Nathaniel* was, or upon the Fig-tree, as *Zacheus* was, hee hath reſpect unto them. And if they have a deſire to ſeeke, they ſhall be ſure to find, *Mat.* 7. And if they labour and are heavy laden, he will refreſh them, *Mat.* 11. Chriſt is now come to the place where *Zacheus* is to be called; and as *Abraham*, *Gen.* 22. lift up his eyes and ſaw in the Buſh a Ramme that was to be ſacrificed, ſo Chriſt lifting up his eyes, ſaw in the tree *Zacheus* the Sinner that was to be converted. And now begins the converſion of *Zacheus*, for now Chriſt begins to ſpeake unto him.

*Zacheus* deſired onely to ſee Chriſt, but now Chriſt calleth him by name, and offereth his owne ſelfe unto him. This was more than *Zacheus* expected, and yet no more than Chriſt vouchſafeth; namely to give more than is deſired. The ſicke of the Palſie that asked health, obtained alſo forgivneſſe of ſinnes. *Salomon* deſired wiſdome, and the Lord gave him wiſdome, and abundance of wealth beſide. *Iacob* asked but meat and clothing, and God made him a great rich man. And *Zacheus* deſired onely to have a ſight of Chriſt, and was ſo happy as to entertaine him into his houſe.

*Iohn* 1. *Luke* 5. 1 *King.* 3. 12, 13. *Gen.* 28. 20.

*Rom.* 10. 12. *Ephes.* 2. 4. *Ier.* 29.

Thus the Lord that is rich in mercy to all that call upon him, uſeth oftentimes to give more than wee aske: and he that is alwayes found of them that ſeeke him with their whole heart, is found alſo ſometime of Gentiles that knew not God, *Eſa.* 65. 1. Let us therefore that were ſometimes ſinners of the Gentiles, ſeeke the Lord, as *Zacheus* did, while he may be found, and call upon him while he is nigh. Hee will be found of them that ſeeke him heartily, and is nigh to all them that call upon him faithfully, *Pſ.* 145. 18.

*Rom.* 10. 20. *Eſay.* 55.

Zacheus, *come downe at once.* Now Chriſt begins to call *Zacheus* from the tree to be converted, as God called *Adam* from among the trees of the Garden to be curſed, *Gen.* 3. Before, *Zacheus* was too low, and therefore

was

was faine to climbe, but now he is too high, and therefore hee must come downe. And we (for the most part) are either too high, or too low; too hot, or too cold; too quick, or too slothfull in the Lords businesse. Sometime wee flock together to heare a Sermon, like the people, *Luke* 5. that pressed upon Christ to heare the Word: and anon we run to see some pleasant pastime, like the Athenians, whose eares alwayes itched to heare some newes. *Act.* 17.

Who make more shew of Conscience and Religion, than they that shew themselves most irreligious and unconscionable? Who seemed more confident and valorous in Christ his cause than *Peter?* and not long after, who more traiterous and faint-hearted? *Mat.* 26.

Many can say with *Peter*, that they will not stick to die before they will deny Christ, but when it comes to the triall, they are ready to abjure Christ and his Religion, before they will hazard either life or living.

He that will come to Christ, must come at once, without delay, for delayes (specially in the matter of our Salvation) are most dangerous, and Repentance may not be deferred. *Wee must make no tarrying to turne unto the Lord, nor put off from day to day, lest the wrath of the Lord breake forth suddenly, and wee be destroyed in our security, and perish in the time of vengeance.* *Eccles.* 5. 7. When the Lord is minded to doe us good, hee will have us come quickly, like *Joseph*, *Genesis* 45. 9. that in the time of famine would have his Father *Iacob* to come downe quickly unto him, to sojourne in Ægypt, where there was some plenty of food.

As the Children of this world are very nimble to worke wickednesse, so the children of light should be as nimble to follow goodnesse. *Iudas* was nimble to betray Christ, *John* 13. 27. and the bad debters, *Luke* 16. could sit downe quickly to mis-reckon their Creditor: so let us come quickly to heare of Christ, that Christ may accept

*Luke* 14. 28. of us quickly : let us be nimble to make our account before, that wee doe not (like the fooliſh builder) come ſhort of our reckoning.

But why muſt *Zacheus* come downe ſo haſtily ? Even to entertaine Chriſt into his houſe: *for to day* (ſaith Chriſt) *I muſt abide with thee.* This was joyfull newes to little *Zacheus*. Not long before he wanted meanes to ſee Chriſt, but now he hath opportunity to entertaine him into his houſe.

There was more humanity in Chriſt than in *Zacheus*: *Mat.* 25. 40. for if Chriſt had not bidden himſelfe to dinner, he had not beene bidden for *Zacheus* : So if Chriſt doe not offer himſelfe unto us in his afflicted members, hee may goe long enough before wee will offer him any entertainment. As often as the poore craveth any releefe at our hands, let us imagine that Chriſt asketh ſomething of us : but as *Zacheus* muſt entertaine him preſently, without delay, ſo let us be ready to helpe them preſently, becauſe they ſtand in need of preſent helpe. And as hee muſt receive Chriſt into his houſe ; ſo wee muſt make account to receive his needy members into our houſes. And as the unjuſt Steward *Luke* 16. procureth himſelfe friends with his Maſters goods : ſo let us make the poore to be our friends, by our beneficence and bounty towards them, that ſo receiving them (when they have need) into our earthly houſes, they may receive us, when wee ſtand in greateſt need, into everlaſting Habitations.

They that were invited to the Mariage, *Matth.* 22. refuſed to come ; but Chriſt is content to come to *Zacheus* houſe before hee was invited. Wherein alſo hee ſheweth his great humility, in comming before he was requeſted, as they bewrayed their great arrogancy, in refuſing to come being ſolemnly bidden. It was a part of great humility, that hee that was moſt free from ſinne, would vouchſafe to come into a Sinners houſe : but it was a ſigne of greater humility, that he would bewray his great

great necessity, and seeke for succour at a Sinners hand.

Alas, poore humble Saviour, who though thou bee Lord of Heaven and Earth, as thou art the Sonne of God, yet as thou art the Sonne of man, hast not wherein to lay thy head. *Mat.* 8.

How justly did thy Prophet *Ieremy* wonder at thy humble poverty, saying, *O thou hope of Israel, the Saviour thereof in the time of trouble, why art thou as a stranger in the Land, or as one that passeth by to tarry for a night?* The Son of God vouchsafeth to come, and that unrequested to a sinfull mans house; a speciall favour: but hee disdaineth not to make his necessity knowne unto him: O strange humility! Here therefore appeares the singular humanity and great humility of Christ to sinfull men: hee offereth himselfe to be their Guest, if hee finde them willing to entertaine him for their Guest. And *Zacheus*, no doubt, was willing to entertaine him: for although Christ heard not the voice, yet hee heard the affection of *Zacheus* inviting him to dinner. *Ier.* 14.

As therefore *Zacheus* was willing to receive Christ into his house, so let us be ready to receive him into our hearts. For as Christ said to *Zacheus*, *This day I must abide at thy house*: so hee saith to every one of us: *This day I must abide in your hearts.* Wherefore, as the Prophet *David* saith, *Open your gates, that the King of glory may come in*: so I say unto you, *Open your hearts, that the Word of God may enter in.* This day the Word of God may abide in your hearts, for this day the Word is preached unto you; and who knowes whether he shall live to heare it the next Sabbath? *To day therefore, if you will heare his voice harden not your hearts*, as did the Israelites, lest if you harden your hearts, his voice be heard no more amongst you. *Psal.* 24. *Psal.* 95.

This day you may gather this heavenly Manna, as the Israelites might gather their Manna six dayes together: but to morrow (perhaps) and six dayes after, you may *Exod.* 16.

not gather it, as on the seventh day Manna might not bee found.

The Lord grant that you may gather sufficient food for the sustentation of your soules, that as *Elias* the Prophet journeyed in the strength of the meat that the Angell brought him, even unto Horeb the Mount of God: so you in the strength of this spirituall meat which here I bring you, may be able to passe through the dangerous wayes of this troublesome World, unto Gods holy Mountaine, the Haven of all happinesse: whither he bring us, that hath dearely bought us with his precious bloud, even Christ Jesus the righteous: to whom with the Father and the holy Ghost, three persons and one God, be given all glory and majesty, world without end.

*Amen.*

1 *Reg.* 19.

THE

# THE SINNERS CONFESSION.

## The Text.

Luke 19. Verses 6,7,8,9.

*6. Then hee came downe hastily, and received him joyfully.*

*7. And when all they saw it, they murmured, saying, that hee was gone to lodge with a sinfull man.*

*8. And* Zacheus *stood forth, and said unto the Lord: Behold, Lord, the halfe of my goods I give to the poore: and if I have taken from any by forged cavillation, I restore him foure-fold.*

*9. Then Iesus said unto him, This day Salvation is come unto this House, forasmuch as hee is also become the Sonne of* Abraham.

YOu heard the last Sabbath, how *Zacheus* the Publican was called to be a Christian: now you shall heare the fruit of his Conversion. No sooner had Christ called him from the tree, but that hee came downe hastily, and received him joyfully. This was the fruit which it had in the heart of *Zacheus*, namely obedience to the

voyce of Christ: a fruit more precious and acceptable unto God, than the most pleasant fruits which Eden yeelded, and a sacrifice more sweet and acceptable, unto him, than all the Sacrifices which the Law required. This is the Sa-
*Psal.* 29. crifice wherewith the Lord is pleased, even when his voyce is obeyed, 1 *Sam.* 15.22. The voice of the Lord is a glorious voice, and mightie in operation, dividing the flames of fire, and shaking the Cedar trees. So the voice of Christ is a
*Heb.* 4.12. glorious voice, his voice is mighty in operation, dividing the Soule and the Spirit, and shaking *Zacheus* from the wild Figg-tree wherein he had climbed.

*Matt.* 8. The same God, to whose command the Winds, the Sea, the Devils, and Death it selfe obey, here commandeth *Zacheus* to come downe at once, and hee commeth downe hastily to receive him into his house, and hee receiveth him joyfully. As *Zacheus* could not come at Christ
*John* 6.44. till hee was called, so no man can come to Christ except the Father draw him. And as *Zacheus* could not chuse but come when hee was called by the voyce of Christ, so when any man is called effectually by the preaching of the Gospell, hee cannot chuse but come to Christ, for where there is an effectuall calling, there is grace given also to obey the same, *Rom.* 8.30. The Lord is faine sometime to call us often, because wee know not the voyce of him that calleth us, as hee called *Samuel* three times before hee answered; because at that time *Samuel* knew not the Lord, 1 *Sam.* 3.7. But as soone as hee understood that it was the Lord that spake unto him, hee replyed presently, *Speak on, Lord, for thy Servant heareth.* So when the Lord calleth any man effectually by the preaching of his Word, all the parts and powers of his body doe yeeld their obedience, the eare listeneth, the tongue confesseth, the heart beleeveth, the head deviseth, the hand performeth, the foot runneth, the eye directeth, and all concurre, *To doe thy will, O God, Psal.* 40.7.

Such

Such and so effectuall is the voyce of Christ in the hearts of his chosen, that it maketh *Saul*, of a bloody persecutor, to become *Paul*, a painfull Preacher: it causeth *Peter*, of a silly Fisherman, to become a catcher of men: and *Zacheus* here, of a vile Publican, to become a zealous Christian. And such also is the nature of the Word preached, whersoever it pleaseth the Lord to give successe and increase thereto, that it is able to transforme the minds of men, to beget faith in the hearts of Infidels, and (in a word) to save such as are ordained to eternall life, *Acts* 13. This is the power of the Word of God, even to cause a consenting to the truth thereof; and this is the property of the children of God, to yeeld all obedience to the Word of God. As soone as Christ called *Zacheus*, he comes downe presently, like the light in the Creation, that was made as soone as God said, *Let there bee Light.* Here therefore of *Zacheus* that obeyed the voice of Christ, let us learne obedience to the voice of Christ: for as Christ biddeth *Zacheus* to come downe because hee was too high; so hee saith to every one of us, *Come downe*, because wee are too high-minded. But with us the voice of Christ is not so effectuall as it was with *Zacheus*: for he was content to come downe at the first bidding, but wee must bee often bidden to beware of Pride and Ambition, and yet wee will still be climbing. There are few so high that are content with their calling: but as *Haman* was alwayes aspiring till hee came to the Gallowes, so many amongst us are alwayes climbing till wee catch a fall.

*Acts* 9. *Mat.* 4. 1 *Cor.* 3. 7. *Rom.* 1. *Hest.* 7.

Againe, as Christ saith to *Zacheus*, *To day I must abide at thy house*: So Christ saith to us, To day my poore afflicted members should receive some succour at your hands, But as the Priest and the Levite, *Luke* 10. passed by the wounded man, leaving him halfe dead, so wee (for the most part) passe by our needy Brethren, leaving them unreleeved. Thus are wee every way disobedient to the

voice of Christ. Hee teacheth us to bee humble as he himselfe is, *Matth.* 11. 29. and wee wax proud and insolent as Satan is. Hee willeth us to bee mercifull, as our heavenly Father is, *Luke* 6. 36. and wee are cruell and unmercifull, as the rich Glutton was, *Luke* 16. This is the cause why the Earth receiveth, and rendereth not her fruit, *Esay* 24. 5. This is the cause why the sword devoureth abroad, and the pestilence destroyeth at home, *Deut.* 28. 15. *Lev.* 26. 24, 25. and in a word, this is the cause of all the mischiefes and calamities that are threatned, even because wee are obstinate and rebellious against the Lord, wee are undutifull and disobedient to the voyce of Christ, that calleth us so lovingly to come unto him, *Matt.* 11. 28.

*Zacheus* was called but once, and hee commeth quickly: but wee are called oftentimes, and almost every day, and that by the voice of Christ himselfe: *For hee that heareth you* (saith Christ) *Luke* 10. 16. *heareth mee*: and yet we cannot finde the way to Christ. The Word of God which is the Lanterne unto our feet, and the light unto our paths, *Psal.* 119. hath beene plainly and plentifully preached amongst us these many yeares, and yet many amongst us have not yet learned to come to Christ. *Zacheus* comes quickly when Christ calleth him: let us therefore learne of *Zacheus* to come quickly when Christ calleth us. Wee must be quick in the Lords businesse, for God cannot abide Loiterers standing all the day idle, *Matt.* 20. and as hee loveth a cheerefull giver, 2 *Cor.* 9. 7. so he liketh a cheerefull follower.

It followeth therefore that *Zacheus* received him cheerefully. Still *Zacheus* is a Receiver: before hee was a Receiver of Custome, now hee is a Receiver of Christ. *Zacheus* received Christ two wayes: first, into his heart, when hee desired to see him: and then into his house, when hee gave him Hospitality. Many received Christ to house, but not into their hearts, and therefore received

him grudgingly: but *Zacheus* received Christ first into his heart, and then into his house; and therefore received him joyfully. Of *Zacheus* his joyfulnesse, wee must learne to be joyfull when we do any thing for the cause of Christ: wee must be glad to harbour Christ in his members, as *Zacheus* was glad to harbour Christ himselfe. As before in comming downe from the tree, *Zacheus* shewed his obedience; so here in receiving Christ into his house, he sheweth the love that he bare unto him. If *Zacheus* had not loved Christ, he might have sent him to some common Inne. But *Zacheus* is content to receive Christ in his owne house; yea hee rejoyceth to have gotten so good a Guest, like *Abraham*, that used to sit at the doore of his Tent, and rejoyced to entertaine Strangers that went by the way: and therefore, though *Zacheus* were a Gentile borne, yet herein hee shewes himselfe the childe of *Abraham*, because hee doth the workes of *Abraham*, *Iohn* 8. *vers.* 39. So did *Abraham*, and so must wee doe, if wee will shew our selves to be the Children of *Abraham*. *Gen.* 18.

When *Abraham* thought onely to have entertained men, hee receiveth the Angels in the shape and likenesse of men: and when *Zacheus* thought to entertaine the Sonne of man, hee receiveth the Sonne of God himselfe. Let us therefore (as the Apostle willeth us) *Heb.* 13. 2. be mindfull to entertaine Strangers, forasmuch as thereby some have received Angels into their Houses unawares. And why should wee not hope to entertaine the like, or better Guests, if wee be given to Hospitality, as those godly Fathers were? For as the Angels came to them in the likenesse of men: so Christ himselfe comes to us in the likenesse of a poore man, or a lame man, and of a blind man; and when hee commeth, hee commeth hungry, or thirsty, or naked, or harbourlesse, or sick, or imprisoned: and happy are they that feed, or cloath, or harbour, or visit him, when hee commeth thus afflicted. *Abraham.* *Gen.* 18. 3. *Gen.* 19. 3. *Lot.*

When

When *Abraham* entertained the Angell, he was not onely busie himselfe, but his wife, and all his houshold were carefull to make provision for them; so when *Zacheus* received Christ into his house, his whole Family (no doubt) were no lesse willing and carefull to entertaine Christ, than their Master was: and therefore not onely to *Zacheus*, but even to his whole house Salvation is promised, because the whole Family rejoyced at Christ his comming. Let rich men learne of *Zacheus* to entertaine Christ in his needy members, and let rich mens Servants learne of *Zacheus* Family, to shew themselves mercifull like their mercifull Masters, that they may receive the reward of mercy and hospitality at the last day. *Come, ye blessed, for I was harbourlesse, and ye tooke mee in.* Generally as *Zacheus* received Christ: so let every one that is able, bee glad to distribute to the necessity of the poore Saints: if wee have much, let us give plentifully: if wee have little, let us give gladly of that little: if wee be not able to give a penny, yet haply wee may affoord a morsell of bread: if not that, yet there is none so needy, that cannot give a cup of cold water: and even so small a gift shall not lose his just reward, *Matth.* 10. 42. *Zacheus* received Christ into his heart, but many amongst us are ready to drive Christ out, and to receive Satan in stead of him: *Zacheus* received Christ into his house, but there are many rich men amongst us, that like *Dives*, *Luke* 16. will not afford poore *Lazarus* the crummes that fall from their Table: but as the Damsell, *Acts* 12. Opened not the doore for joy when shee heard *Peters* voyce: so by contrary, these men for very griefe shut their gates, when they receive a Begger there. Finally, *Zacheus* was joyfull when hee entertained Christ, but many amongst us are sorrowfull when they should releeve the poore, like churlish *Nabal*, 1 *Sam.* 25. that reviled *David*, when he should have releeved him.

25.

So

So long as *Iob* prospered, hee kept a worthy and a worshipfull house, hee suffered not the stranger to lie in the streets, but opened his doore to the Traveller that went by the way, *Iob.* 31. 32. But now many Gentlemen of the Country are content to suffer the stranger, the Fatherlesse and the Widow, not onely to dye, but even to starve and dye in the streets with hunger and cold, and never receive them to house or harbour, nor affoord them any releefe or succour. But as the voyce of *Abels* bloud did cry from the earth to God for vengeance against his brothers cruelty, so the voice of the poore and their piteous cries, shall enter into the eares of the Lord, and their guiltlesse bloud (which is powred forth in every place without all compassion) shall pull downe hasty and sudden vengeance from Heaven, upon the heads of those unmercifull Cormorants, unlesse while this time of mercy lasteth, they shew mercy to their distressed Neighbours. *Gen.* 4. 10.

Thus you have heard how *Zacheus* behaved himselfe in entertaining of Christ: now you shall see the behaviour of the Pharises in disdaining at Christ. *When all they saw it, they murmured, saying, that hee was gone in to lodge with a sinfull man.* Before they hated *Zacheus* for his vices, because hee was covetous: now they envy him for his vertues, because hee was given to Hospitalitie. For the wicked will have alwayes something to finde fault with in the Children of God, like the Sonnes of *Iacob*, *Genes.* 37. that hated their Brother *Ioseph* because of his Dreames: and like *Saul* that unhappy King, that envied *David* for his happy victories, 1 *Samuel* 18. 29. Thus the wicked when they cannot charge the godly with any grievous crime, they begin to grudge at their well-doing: and therefore not onely *Zacheus* is hated for receiving of Christ, but Christ is hated also for being his guest: When they could not accuse Christ for sinne, they accuse him companying with sinners; For they must still bee accusing

sing some or other, for one thing or other, like their father the Devill, that both by name, *Revel.* 12. 10. and by nature, *Joh* 16. 7. is a continuall accuser of the Brethren. It had beene the duty of the Pharises to have received Christ, and made much of him as *Zacheus* did: but they are so farre off from entertaining him themselves, that it grieveth them to see *Zacheus* give him entertainment. And surely such is the perverse nature of the wicked, that they will neither receive the grace of God when it is offered them, nor willingly suffer any other to embrace the same: like the wicked Jewes, *Act.* 13. 50. that would neither beleeve the doctrine which *Paul* preached, nor could abide that the Gentiles should be brought to the faith of Christ. The High Priests thought themselves too high, to have poore humble Christ amongst them: the Scribes and the Pharises, in their owne conceit were too good, too wise, and too holy to receive him into their company: and not content to sequester and estrange themselves from Christ, they disdained also that hee should be conversant with Publicans and Sinners, as though he were not worthy to be conversant amongst them.

*Mat.* 9. 13. If it were the Office of Christ to convert Sinners, why should the Pharises beoffended at him, if he were sometimes conversant with Sinners to worke their Conversion?

*Mat.* 9. 13. If Christ were a Physitian to cure the sicknesse of the Soule, that is, to save the people from their sinnes, why should the Pharises murmure at him for keeping of company with *Zacheus*, that was sicke in Soule? for as it is expedient for the Physitian to visit his Patients for their better recovery, so it was convenient Christ should visit sinners for their speedy Conversion. But as the Physitian that resorteth unto sick persons, is not straight way infected; so the Soules Physitian that converseth with Sinners, is not thereby polluted. And therefore as Christ performed his office, though the Pharises murmured

mured: so let the Ministers of God learne by this example, to performe their duties, though the wicked be offended. It was the Office of Christ to call sinners to repentance, yea, he came to call Pharisie Sinners, as well as Publican Sinners, if the Pharises would have confessed themselves to be Sinners, as the Publicans did, but because they stood so much upon their owne righteousnesse, and despised others, therefore Christ denounced so many woes against them, and preferreth the penitent Publican that trusted in the Lords mercy, before the proud Pharisie that trusted in his owne merits. *Luke* 18. *Mat.* 23.

Though *Paul* was a Pharise, and the Sonne of a Pharise, yet hee shameth not to confesse himselfe one of the chiefe Sinners that Christ came to save. So if the Pharises that murmured at *Zacheus* would have beene saved, they should have confessed themselves chiefe Sinners as *Paul* did. They should not have accused Christ for keeping company with Sinners, but they should have accused themselves for not keeping company with Christ. The just man (saith *Salomon*) is the first accuser of himselfe: but the Pharises are so farre from accusing themselves, that they began to accuse *Zacheus* and *Christ* together. Thus the Pharises of our time, that make Religion a cloake to cover their corrupt dealing, have this property, to thinke other men to be hainous Sinners, and themselves only to be righteous: insomuch as they will not sticke to speake like that proud people, that was wont to say, *Depart from mee, for I am holier than thou*; and like the presumptuous Pharise, *I thanke God I am not as others are, Extortioners, Usurers, Adulterers, Drunkards, or such like: I sanctifie the Sabbath*, which other men prophane. I frequent Sermons, which they neglect; I reverence the name of God, which they blaspheme: I pay tithe, which others with-hold: and fast oftentimes; which they doe seldome, or never. These were the speeches of the Pharises that lived in the time of Christ, whom he so often *Act.* 23. 6. 1 *Tim.* 1. 15. *Prov.* 18. *Luke* 18. *Mat.* 5. 7. *Luke* 11. 44.

often calleth hypocrites; and these are the speeches of the
Luke 11. 1. hypocrites of our age, that seeme to live after the straighe-
Acts 26. 5. rest Sect of our Religion, *Act.* 26. They wash the outside
Mat. 12, 25, 27. of the cup and of the platter; that is, they justifie themselves and seeme marvellous holy in the sight of men, which can discerne by the outward appearance onely: but unto God that seeth and searcheth the secrets of the hearts and reines, they appeare like painted Tombs, full of dead mens bones and all filthinesse: that is, they have their inward parts full of ravening, and all kinde of wickednesse. Wherefore, as Christ said to his Disciples, *Except your righteousnesse exceed the righteousnesse of the Scribes and Pharises, you cannot enter into the Kingdome of Heaven*:
Mat. 5. 20. So I say unto you, that except your righteousnesse exceed the righteousnesse of these Pharisaicall hypocrites, ye cannot be saved.

These holy Pharises did use to call the Publicans not Usurers, nor Extortioners, as they themselves were; but by the generall name of Sinners, as though they themselves were free from sinne. Thus the Papists at this day doe use to call the most sincere Professors of the Gospell, not *Lutherans*, *Calvinists*, *Zwinglians*, or *Protestants*, as they were wont to call them: but now they terme us as heretikes, a name more odious than any other; whereas in the meane season they themselves are of all others the greatest Heretikes. So the Atheists of our time, when they cannot accuse the godly that are amongst us, of Usury, or Bribery, or Extortion, or Drunkennesse, or any such notorious sinne, they call them Hypocrites, which is the summe of all: when as in very truth they themselves doe best deserve that name: but it makes no matter what they call us, neither are wee to be moved at their despightfull speeches: for as the bitter taunts of these murmuring Pharises could not hinder *Zacheus* in his Conversion: so the slanders of these godlesse men, must not discourage the Servants of God from their good profession. The

Pharises

Phariſes did *Zacheus* great wrong for calling him Sinner, when hee had repented of his ſinne : and the Atheiſts at this day doe greatly wrong the true Profeſſors, in calling them Hypocrites, which have truly repented of their former ſinnes, and endevour by all good meanes to lead a godly life. Therefore as *Zacheus* preferd his ſoules health before all their murmuring : ſo it behoveth us to looke to our ſoules Salvation, notwithſtanding all the reproaches and ſlanders that are deviſed againſt us. And as the Phariſes might call *Zacheus* Sinner, but could not hinder his Converſion : ſo the malicious Worldlings may take away our goods or good names, yea, and our lives alſo : but cannot deprive us of our Salvation.

Wherefore, as our Saviour ſaid to his Apoſtles, *Feare not them that can kill the body, and then can doe no more :* ſo I ſay unto you, Feare not the frownes of the wicked, for they are not able to hurt your better part : ſeeke not to gaine the favour of the world, for the whole World is not able to ſave a Soule : but feare to offend him that is able to deſtroy body and Soule in Hell, and ſeeke to pleaſe him that is able to ſave them both in heaven for ever. *Mat.* 10.

Now followeth another fruit of *Zacheus* Converſion : namely his good Confeſſion, for as hee beleeved with his heart unto Righteouſneſſe, ſo hee confeſſed with the mouth unto Salvation. When *Zacheus* was mocked of the Phariſes, it ſeemeth that hee ſhould ſtoope downe for ſhame : but when hee was thus reproved and reviled by them, the Scripture ſaith, that hee ſtood up, in ſigne of gladneſſe. As the Apoſtles went away rejoycing, that they were counted worthy to ſuffer rebuke for the name of Chriſt : ſo *Zacheus* the Publican went forth rejoycing, that hee was reproached for the cauſe of Chriſt. Before, *Zacheus* was a Publican, and therefore ſtood in ſinne very dangerouſly, like the houſe that is builded *Rom.* 10. 10. *Act.* 5.

builded upon the ſand, ready to be over-turned with every Tempeſt: but now *Zacheus* is become a true Chriſtian, and therefore ſtands in righteouſneſſe very ſafely; like the
*Luk.6.46.* houſe that is built upon a Rock, free from any danger of falling.

*Behold, Lord, the halfe of my goods, &c.* there are two parts of this confeſſion. The firſt, is his gift to the poore. The ſecond is the Reſtitution of his unjuſt gotten goods. Before, *Zacheus* was an Oppreſſor of the poore, now hee is a great benefactor to the poore: before, hee was an Encroacher upon other mens goods; now he is a Diſtributer
*1 Tim. 6.* of his owne goods: before, hee was a Receiver and a Ta-
*Mat. 13.* ker, now he is a Reſtorer and a Giver: neither doth he give ſparingly, but he giveth liberally, laying up a good foundation againſt the time to come.

Now hath *Zacheus* found that precious Pearle, and for joy thereof he is content, not to ſell, but to give all that he hath, to enjoy the ſame. When the rich Ruler (in the former
*Luke 18.* Chapter) was willed to ſell all that he had, and to give it to the poore, he went away very ſorrowfull, for he was very rich: but *Zacheus*, perhaps as rich as he, is content of his owne accord, and unbiddden, to beſtow halfe his goods upon the poore, and that with a cheerfull mind. If *Zacheus* had given only the third part of his goods, no doubt but Chriſt would have accepted it, for he accepted the Widowes Far-
*Luke 21.* thing, becauſe it was given with a willing minde: but if he had given all his goods to feed the poore, as the Phariſes gave their almes, to be ſeene of men: yea, or his body to be
*1 Cor. 13.* burned, as ſome Romans have done to get renowne, it ſhould have beene to no purpoſe, becauſe it was done to a wrong end.

Now as *Zacheus* was rich in the goods of this life, ſo was he rich in faith alſo: neither was it an idle or dead
*Gal. 5. 6.* faith that *Zacheus* had, but it was a fruitfull and lively faith, a faith that worketh and laboureth by loue, ſuch

as

as is required at the hands of Christians. S. *James* saith, *Shew me thy faith by thy workes.* And here *Zacheus* doth shew his faith by his works. Before, he was exercised in ungodly workes, which are the fruits of infidelity: but now hee is exercised in the workes of Mercy, which are the fruits of a lively faith. *Zacheus* is very liberall in releeving the poore, but he is liberall of that which is his owne: so there are many now adayes that are very liberall, but it is of that which is none of theirs: for as *Nadab* and *Abihu* offered strange fire unto the Lord, so these men offer strange goods unto the Lord. There are some amongst us, that thinke to make amends for their unjust dealing, by giving part of that to some good uses, which they have gotten by bad meanes; if they have gotten a pound by Usury and Oppression, they are content perhaps to give a penny to releeve the poore. But as it was not lawfull for the Israelites to bring the price of the hire of an Harlot into the house of the Lord, so it is not lawfull for us to apply the gaine of our ill gotten goods to the service of God. *Levit.* 10. *Deut.* 23.

*The halfe of my goods I give, &c.*

ZACHEVS saith not, I have given, as an upbraider of God: or, I will give, as a delayer, that meanes to give away his goods after his death, when he can keepe them no longer: but he saith, *I give:* to signifie that his will is his deed; and that he meaneth not to take any dayes of payment for the matter. For as before hee ranne apace to see Christ, and came downe hastily to entertaine Christ in his owne person; so doth hee here give quickly to releeve Christ in his needy members. This is *Zacheus* last Will and Testament that hee maketh before his death, and seeth the same prooved and performed before his eyes. If therefore wee desire to doe any good to any of our poore Brethren, let us learne of *Zacheus* to doe it quickly, while wee are alive, for time will prevent us, and death will prevent us. I know there would bee many that would

be willing to give some part of his goods to the poore before their death, as *Zacheus* did, but that they know not what need themselves may have thereof before they dye; and therefore, for the most part, they will hardly forsake or leave their goods, till their goods forsake and leave them. But herein they shew themselves to doubt of Gods providence, and as it were to distrust of his payment, who hath promised to repay whatsoever is given unto the poore, as it were lent unto himselfe, and that not secretly, though they did their almes never so secretly: but the Lord will reward them openly, as our Saviour speaketh, *Mat.6.* The
*Prov.19.17.* wise Preacher, *Eccl.11.* willeth us to cast our bread upon the waters; that is, to be liberall to the poore, whose watery eies bewray their great necessity: or (as others expound it) to hazard and adventure some of our goods upon our needy brethren, as Merchants do adventure their goods upon the Seas: for although they may seeme to bee in great perill and danger of perishing in the waters, yet commonly it falleth out, that by the blessing of God they returne with greater profit. So, albeit the releese that is bestowed upon our distressed Neighbours, may seeme to bee lost; yet as the wise man saith, after a time we shall finde it
*Psal.133.* againe: and as the precious oyle descended from *Aarons* beard to the skirts of his cloathing; so certainly the oyle
*Luke 10.* of Mercy and Charity, which wee powre into the wounds of our distressed brethren, shall descend unto our owne
*1 King.17.* soules. And as the Widowes oyle was increased in the Cruse, because shee releeved the Lords Prophet, so shall this precious Oyle, bestowed upon the poore, bee returned upon our heads in great measure. Thus is *Zacheus* liberall as you see: for hee giveth away halfe his goods: but hee gives it not to the rich, that might give to him againe; but hee gives it to the poore that cannot requite him: to teach us upon whom wee should bestow our almes. As God, that is rich in mercy, giveth all things

unto

unto us that cannot requite him: so the rich men of this World (if they have any sparke of mercy in them) should give unto the poore that cannot requite them. But amongst us, in every place almost, it is far otherwise: for if any thing be to be given, not they that are poorest and stand in greatest need, but they that can make best friends are best preferred. Thus *Dives* is still enriched, and *Lazarus* is still rejected. *Luke* 16. If wee send to a great man, wee send an Oxe for a present; but if we send to a poore man, we send a Crust for an almes. Therefore, as Christ said to the Iewes, that the Ninivites *Mat.* 12. should rise in judgement against them, because they repented at *Jonas* preaching: so it may be said unto us, that *Zacheus* shall rise in judgement against us, and condemne us: for he shewed great mercy upon the poore, but we are void of all compassion.

Thus you have heard the first part of *Zacheus* confession, wherein you see his liberality to the poore. Now you shall heare the second part of his confession, wherein hee promiseth restitution of his unjust gotten goods. Before *Zacheus* gave to the poore the halfe of that which was his owne: now hee restoreth that which is none of his, to the right owners. And because hee had detayned their goods so long, to their great losse and hinderance, therefore hee doth not onely restore the principall, which hee had taken from them; but hee alloweth them their costs and dammages they had sustayned. As *Joram*, King of Israel, caused to bee restored to *2 King.* 8. the Shunamite her house and land, and all the fruits and profits of the same, which were wrongfully kept from her seven yeeres together: so *Zacheus* the Customer restoreth to those that hee had oppressed, their goods which hee had gotten from them, by fraudulent dealing, with all the fruits and profits that might come thereof, during the time of his unjust possession. So liberall was *Zacheus* to the poore, that hee gave them halfe his

goods: and so little got *Zacheus* by his Usury and Oppression, that for every penny he restored foure. If the Usurers and Extortioners of our time would restore fourefold for that they have wrongfully gotten, I feare they would have but a small halfe to give to the poore, and but a little left to helpe themselves. There was no law to compell *Zacheus* to make such restitution, except he will confesse himselfe to be a theefe, because he was an Usurer, and then the law of God requireth such restitution. And surely *Zacheus* seemeth after a sort to confesse his theft, because hee promiseth foure-fold restitution. If a man had stoln a sheepe, the Law of God requireth that hee should restore foure sheepe for one: and the ancient Romans had this law, that Usurers should forfeit foure times so much as they tooke for Usury. If the same law were now to use against our theevish Usurers, as it was sometime among them, wee should not have such complaining of the poore both in Prisons and Streets. But if these great theeves (I meane our Biting Usurers) that rob and spoile without ceasing when they have no need, might finde no more favour than those petty theeves, which rob and steale sometime, when they are driven unto it by extreme necessity, then surely the Common-wealth would soone be disburdened of that pestilent brood of Caterpillers, wherewith it is pestered. I wish them betimes to looke to their owne estate, and with *Zacheus* to forsake their damnable Trade. If they have lived hitherto by the gaine of Usury, let them now lament their sinne, and call to God for mercy and forgivenesse: let them make restitution of that they haue wrongfully taken, and grieve that they have so long detained that which is none of theirs. For as no sinne is pardoned without repentance to God, so Usury is not pardoned without repentance to God: and as the sinne of theft is not remooved before restitution be made to men (if the party be able) so the sinne of Usury (which is a secret

*Exod.* 22. 1. *2 Sam.* 12.

cret theft) is not remitted, before restitution bee made to those that are oppressed and spoiled by this secret theft. Thus you have seene how *Zacheus*, that was once a hoorder of his goods, as our rich men are, is now a liberall disposer of his goods, as I wish they were. He that lately was a camel laden with riches, and therfore unapt to goe thorow a Needles eye, hath now like the camell cast off his rich lading, and therefore may enter in at the narrow gate. Some rich men would rather have lost their lives, than forgone their goods, and for half that losse would have proved very pensive: but this was the joyfullest newes that ever came to *Zacheus* house, sweeter to him than all his gold and silver: that whereas before, he was in the state of damnation, now salvation is promised to him and his house; and whereas before hee was the servant of Satan, now hee is become the child of *Abraham*. Now *Zacheus* house is become Gods house, and *Zacheus* himself is the sonne of *Abraham*; and therefore no cause why Christ should not resort to *Zacheus* house. As Christ said to the penitent Theefe, *This day thou shalt bee with mee in Paradise*; So hee saith here to the penitent Publican, *This day salvation is come unto thy house, and this day thou art become the child of* ABRAHAM. Christ loves not to be long in any mans debt: for as he saith to ZACHEVS, *To day I must abide at thy house*; So hee saith to the same *Zacheus*, To day and henceforth for ever thou and thy house must abide with mee in heaven. Here is a happy change; in stead of a little worldly Treasure, subject to losse by Theeves, and to spoile by Rust and Moths, to have all store of heavenly Treasure, which neither Theeves can steale; nor Cancker can corrupt: in stead of an earthly house, subject to fire and falling, to have a house given of God: not made with hands, but eternall in heaven, 2. *Cor.* 5. 1. Who would not rather choose with *Zacheus* to give halfe his goods to the poore, that hee may bee an Heire of salvation, and

*Matth.* 19.

*Matth.* 6.

*Luke* 19.

*Matth.* 6.

the ſonne of *Abraham*, to reſt in his Fathers boſome, than
Luke 16. with *Dives* to keepe all from the poore, and be tormented
in thoſe eternall flames? That rich Glutton, that denied the
crums from his table, challenged *Abraham* for his father,
but hee was refuſed, becauſe hee had not the Faith nor
Workes of *Abraham*: but *Zacheus*, though by nature he
Iohn 8.39. were not the child of *Abraham*, yet by Grace he is become
the child of *Abraham*, becauſe hee walked in the ſteps of
that faithfull Father. *Abraham* beleeved before hee was
Rom.4.12. circumciſed, ſo *Zacheus* beleeved before hee was circum-
ciſed. As *Abraham* left his Countrey, and all that hee had
when God called him; ſo *Zacheus* left his office, and the
moſt part of his riches, when he was called by the Sonne of
Gen.32.1. God: and as *Abraham* deſired to ſee the day of Chriſt, and
Act.7.3. ſaw it, and rejoyced: ſo *Zacheus* deſired to ſee Chriſt, and he
Iohn 8.56. ſaw him and rejoyced. Now is *Zacheus* a Gentile, become
the child of *Abraham*: & not onely he, but his whole houſe
alſo is become the houſe of *Abraham*; for when *Zacheus*
is converted, his whole houſe is converted. As the Ma-
ſter is, ſuch are the ſervants; if he be godly and religious,
they prove godly and religious; if he be an Atheiſt, they
prove Atheiſts likewiſe. Therefore keepe no company
with the wicked, for it is moſt pernicious: But aſſociate
thy ſelfe with thoſe that feare the Lord, that thou alſo
mayeſt learne to feare the Lord: who for his mercy grant
Pſal.18. that wee may with *Zacheus* bee deſirous to ſee Chriſt, joy-
full to receive Chriſt, liberall to releeve the members of
Chriſt, and ready to make amends when wee have wron-
ged any of our Brethren, that ſo with *Zacheus* we may be
heires of ſalvation, and the true ſonnes of *Abraham*, to
raigne with Chriſt in heaven for ever, by the meanes
and merits of him that died and roſe againe
for us. To whom with the Father and
the holy Ghoſt be all glory.
*Amen.*

FINIS.

# THE SWEET SONG
## OF OLD FATHER SIMEON
### in two Sermons.

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LUKE 2. VERSE 29,30,31,32.

29. *Lord, now letteſt thou thy ſervant depart in peace, according to thy Word.*
30. *For mine eyes have ſeene thy Salvation.*
31. *Which thou haſt prepared before the face of all people.*
32. *A light to bee revealed to the Gentiles, and the glorie of thy people Iſrael.*

THis is the ſweet Song of old Father SIMEON, wherein is ſet forth the joyfull and peaceable death of the righteous, after that they have embraced Chriſt Jeſus, with heart and mind unfainedly, as he did, ſeeing their death is to bee the beginning of a better and more joyful and pleaſant life than the former.

But before wee proceed further in it, let us heare a little of that which went before. The Evangeliſt ſaith, *Verſe* 25.

*And behold, there was a man in Jeruſalem, whoſe name was* SIMEON: *this man was juſt, and feared God, and waited for the conſolation of Iſrael, and the holy Ghoſt was upon him. And a revelation, &c.*

*Simeon* feared God. Religion may well bee called feare, for there is no Religion, where feare is Waiting: for the
Prov. 1. 7. feare of the Lord is the beginning of wisedome: and this privilege hath God given to those that feare him, that they need to feare nothing else.

*And waited for the consolation of Israel.*

*Simeon* also waited for the consolation of Israel, untill he had embraced in his armes him whom he so long longed to see and feele. How many Waiters bee there in the world? yet few wait as *Simeon* did: but some wait for Honour, some for Riches, some for Pleasures, some for Ease, some for Rewards, some for Money, some for a deare Yeare, and some for a golden Day, as they call it: but *Simeon* waited and expected with many a long looke, untill he had seene and embraced Christ Jesus, the light of the Gentiles, the glory of Israel; the salvation of all, that with a faithfull and zealous affection and love doe wait for his comming, to the comfort of the afflicted, and to the terrifying of the wicked and ungodly, which have not alreadie waited, neither embraced him as *Simeon* did.

*And waited for the consolation of Israel.*

Faith in all afflictions, doth lift up her head, waiting in assured hope, beyond all hope; and seeing the clouds scattered over her head, yet shee is ever comfortable to her selfe, saying, Anon it will bee calme: and although all the friends in the world doe faile, yet it never faileth nor fainteth, but ever keepeth promise in that which by the
Rom. 9. 6. veritie of the Spirit of God it assureth, untill her joy bee fulfilled. *All are not Israelites that are borne of Israel. Simeon* was an Israelite indeed, for hee waited for the Messias from God with patience and expectation: so the Spirit of God dwelleth alwayes with them, which alwayes say, *Thy will be done.*

26. *And a revelation was given him.*

If wee wait as hee did, the Spirit will assure us, as it did him,

him, that we shall see God before we die: and they that long in faith to see the joyes of heaven, the Spirit assureth and promiseth faithfully unto them, that they shall see it.

27. *And hee came by the motion of the Spirit into the Temple.*

*Simeon* came into the Temple, at this time, by the providence of God. The worldlings will call it chance, but the Evangelists would not chop that in, because it is manifest that all things come to passe by the providence of God, without which there is nothing done. By this providence *Rebecca* came forth to wait on her Fathers Cattell, when *Abrahams* servant prayed, and looked for her comming, that hee might take her for *Isaac* to marry withall. By this providence *Saul* was anointed King by *Samuel*, when hee had no such thought in his heart, but went about seeking for his fathers Asses that were lost.

*Prov.*16.13. *Matth.*10.39.

*Gen.*24.14,15. 16,17,18,19. 1.*Sam.*9.20. & 10.1.

*And he came by the motion of the Spirit.*

The Devill led Christ unto the top of an high Mountaine, that hee might shew him the glory of the World, which deceiveth unstable mindes: so would hee doe you if you would bee led by such a guide: but I would not have you to marke the vaine motions of such a Spirit, which leades to nothing but to vanitie and pride: for after hee hath led you to the top, and allured you by carnall pleasures as much as hee can, if you then fall downe to worship *Mammon*, and embrace the World, the same spirit will afterward lead you: nay, rather cast you downe from the top of all unto hell. Therefore, I beseech you, and heartily intreat you, that you would bee the servants of God, and servants of the Spirit of God, to be led by it, to obey it, and to doe nothing contrary to his will that you can refraine, but all those good things, which you would were done by you, and goe thither whither you would come; for all would come to heaven, but all will not goe to heaven. If you will all heare, I will teach you all: yea,

I will

I will undertake this: heare and marke my words, and you shall be led by the power of the Spirit to our Lord Jesus Christ. And I pray to the Lord, that I may never preach to the condemnation of any among you all, yea, I wish that every one of you were more zealous and more godly than my selfe. But to whom shall I compare you? even to the vagabond Jewes, of whom *Luke* mentioneth in the *Acts*, that they tooke upon them to adjure evill spirits by the name of Jesus, whom *Paul* preached, to whom the evill spirits answered, saying: Jesus we know, and *Paul* we know, but who are yee? and those which had the evill spirits, ran upon them and overcame them, so that they fled out of the house naked and wounded: and thus the devill prevailed against them at that time, because they sought to worke with anothers instrument, and prevaile with anothers weapon. If they would have said, In the name of Jesus, whom wee preach, they might have prevailed; but they thought it sufficient that *Paul* preached him, though they never professed him. And so wee leane upon anothers staffe, and thinke to be saved, because God saveth others. We shall be dealt withall as were those vagabond Jewes: for hee will answer, such I know, and such I know; but who are yee? therefore it behooveth us all to pray unto the Lord, that hee would furnish us with weapons, to encounter against all the evil motions of the spirit of Satan: that we may overcome, and not be overcome and put to flight, like those vagabond Jewes: but that we may have oyle alwaies in our lamps burning, and alwaies armed with watchfulnesse against our enemy, lest Satan steale upon us unawares, in the darke, and lead us to fulfill his lusts, and spoile us, and strip us, and leave us starke naked.

*Acts* 19. 1. 14, 15, 16.

27. *And hee came by the motion of the Spirit into the Temple, &c.*

If wee would thinke that his Spirit doth lead us into the Temple, we would marke very diligently the motions

thereof

therof when we are there, whether it ſpeaketh to us in our owne ſoules, by the mouth of the Miniſter of God, who is the Miniſter, not of the Letter, but of the Spirit and Grace of God.

27. *And when the Parents brought in the Child Jeſus, to doe for him according to the cuſtome of the Law.*

28. *Then he tooke him in his armes.*

Happy *Simeon* embracing Chriſt, but not happy that hee embraced him with his hands, but therefore happy, becauſe hee embraced him in heart. Happy are they and bleſſed which ſee the things that yee ſee, and the eares that heare the things that yee heare, ſaith Chriſt; but curſed are wee that hearing and ſeeing doe not repent: for wee cannot be bleſſed by hearing and ſeeing onely, unleſſe we heare and ſee with profit, ſo that we in heart embrace Chriſt. But we will object, that we are Iſraelites, and are circumciſed, and have received the Sacrament of Chriſts bloud, that wee might bee his people, and hee our God: but this will not excuſe us, nor make us ſeeme any thing better in the ſight of God, but rather worſe, if we have not ceaſed to embrace the world, to embrace vanities, and have unfainedly embraced the Word of God, and alſo the Lord Jeſus Chriſt. For it is ſaid, that Chriſt came amongſt his owne, and his owne received him not: but therefore accurſed are ſo many of them as reject their owne ſalvation, which being freely offred unto them, will not ſtretch forth their hands to receive it: that is, will not attend with their eares to heare it, or at leaſt will not enlarge their hearts to embrace it.

*Matth.* 13. 16.

*Epheſ.* 4. 20. 21. 23. 24.

*Iohn* 1. 11.

*And praiſed.*

If *Samuel* had heard the firſt time that God called him, then God needed not to call him the ſecond or third. If *Peter* had markt the crowing of the Cock at firſt time, as he did at the third, the Cock needed not to crow thrice.

*Luke* 22.

Now therefore, when you heare the ſame ſound againe, which you have heard before, remember now that the

Cock

Cock croweth the second time: for you know what discommoditie doth come by negligence, and what commoditie by attention: for if you attend and follow, Iustice shall be swallowed up of Mercy.

SIMEON *praysed God.*

*Simeon* was thankfull. Here is the example, but where be they that follow it? If nine Lepers be cleansed, yet but one returneth to give thankes, then one is all. Unthankfulnesse is the first Guest that sitteth at the table; for some will not stick to say, that they never said Grace since they were children: but if they had said, they never had grace since they were children, I would rather beleeve them. Doe you not say, *Give us this day our daily bread?* If you doe, for shame say so no more, beg no more at Gods hands, untill you bee more thankfull for that you have received. *Levit.26.16.* For, behold, the heavens frowne upon you for your sinnes, and the earth denieth her fruit, and is become barren, because of your unthankfulnesse.

*And praised God, and said, &c.* Here *Simeon* praied and praised God, yet but in few words, for God delighteth not in much babbling: he praied not like the Ethnicks, the Pharises, or the Priests of *Baal*; but *Simeon* praied with the heart like *Moses*, and was heard.

*And said.* He joyfully praysing God, spake; yea sweetly as it were sung it. Though you sing all *Davids Psalmes* over, and have not *Davids* spirit, it profiteth nothing: and though *David* was heard when hee sung them, yet you cannot be heard. Therefore let us pray so that our praiers *Prov.28.9.* may be heard. But we cannot with the heart, and so that we may bee heard pray, if wee turne away our eares from the Word; for so doing, whatsoever praiers wee make, they are abhominable. Therefore let us heare so, that hearing wee may profit by it. Let us not heare still so unprofitably as we were wont to doe: if we doe, it shall be required at your hands. Doe you thinke, you shall never be cal-

led

led to account of that which I have preached unto you: And therefore as soone as ye are gone out of this place, all is shut up, and all is forgotten; God is exempted from your minds: Our Saviour Christ saith, The word I speake unto you, shall judge you at the last day. *Mary* is commended for that shee heard our Saviour very diligently, laying up his words in her heart: and *Jacob* was wiser than all his children, in that he remembred the dreame of *Joseph* untill hee saw it fulfilled. Those that love the Lord with an unfained love, doe gladly heare his voyce, and become obedient. *My sheep heare my voyce*, saith Christ: and they that love the Arke as *David* did, will dance about the Arke as *David* did, and that with joy and gladnesse. *Isaac* was a good man, his name signifieth laughter, wherby was shewed what joy and laughter there should be about Christ Jesus, for he was the figure, the truth was Christ himselfe. The Virgin sung when shee knew that she should beare him; the Angels sung joyfully when he was borne, and *Simeon* sung when he was brought into the Temple.

*Iohn* 12.48. *Luke* 10.41. *Iohn* 10.27. 2 *Sam.* 6.14. *Gen.* 21. *Luke* 2.46. *Luke* 2.13,14.

If *Simeon* had not longed, and so waited for the consolation, should he now have had this joy and exultation? he could not have felt it; for as our desire is, so is our joy. And surely, therefore wee receive not sound comfort, or feele small joy by the preaching of the Gospell, because we with longing wait not for it, we have no lively desire of it, wee hunger and thirst not after it.

*Lord now lettest thou thy servant depart.* *Simeon* waiting for the consolation of Israel, longing to see the Saviour, was like the Hart panting for the water brookes, till hee had beheld his best Beloved: but as sonne as he had taken him in his armes, whom his soule desired to see, he so thirsted for death, that hee thenceforth thought of, sought after, besought God for nothing, but to leave this life, and hence to depart: for hee forthwith singing, prayed; *Now lettest thou thy servant depart.* But doe you (say some) commend

mend him herein? did hee well? May not any man desire death? may not the fastned Ship in a strange Land desire to be loosed, to hasten to his longed for Port at home? may not a man, imprisoned amongst bitter enemies, desire to be set at liberty, to returne to his owne Country, in freedome to live amongst his sweet friends? Are wee not strangers here, and by unpeaceable most deadly enemies, our owne Flesh, the World, and the devill, held prisoners in the chains of sin, and manifold infirmities? and is not our home Heaven, and the Saints and Angels our most deare friends? No marvell then that SIMEON here desireth to bee loosed or let depart. And *Paul* professeth, hee desireth to bee dissolved *Phil.2.3.* or unlooſed, as ships in a strange land fastned, as strangers amongst cruell enemies imprisoned. They were unnaturall if they did not: it were unreasonable to require they should not: for wee not onely may thinke it lawfull, but must also acknowledge it, even a necessary duty to desire death. For is there till then in us any perfect, yea, any pure obedience of God? Doth not sin as long as this life lasteth, dwell in our members? Is there any passage to the perfect life, but by the first death? The Fish, which is taken in the net out of the sea, struggleth to get in again: and *Adam* thrust out of Paradise, would faine have beene within againe: how much more should wee be desirous to bee settled in the true Paradise, in assurance never to bee put from thence? Therefore, also it is not onely our duty to desire death, but also as soone as any cleerely seeth Christ, presently he desireth to dye. For though his state be never so pleasant, though his life bee most delightfull, though he excell in riches, and pleasures, and honours, and knowledge, and glory, and farre exceed all that ever were: yet at the sight of Christ hee even rejoyceth to forgoe all, the love of the World falling away like the Mantle of *Elias*, when he was rapt into Heaven, and so cryeth with the Apostle, *I desire to bee dissolved*; that hee

may

may be with Christ. For Christ is light, and as soone as they see him, they see also themselves, and the Worlds false happinesse; his glory, and their shame and filthinesse; which maketh them wish for death, that they may cease to sinne against God, and perfectly please him, and enjoy true happinesse with him: for all sinne is blood in their eyes, and all worldly pleasures vanities.

But why then (say you) have *Heman* the Ezrachite, *Psal.* 88.15,16,17. and *Ezekiah* that godly King, *Esay* 38.10,12, 13,14. and that man after Gods owne heart, the sweet Singer of Israel, *David*, *Psal.* 6.4. and 30.8,9. so prayed, and taught others to pray against death? Why? Because they all were, and would have others to be in the fervent love of God, both to dye, and to live desirous: to live, that they might amongst men uphold and further the true worship of God, so to save their brethrens soules, and advance the glory of God the more: to dye, that they might perfectly obeying God, fully please him, and freed from all evill, enjoying all good, with him most blessedly live. For not onely the Apostle *Paul*, but all these, and whatsoever are grounded in the Faith of Christ, but especially all that have strong hope to advance the honour of God, are in a strait, as the Apostle speaketh, *Philip.* 1. 23. and crusht on both sides, even with two contrary desires: to bee with Christ, which is best of all for themselves; and to continue amongst men, which is most needfull for them. So that this remaineth a manifest most necessary duty, and of all, that have truely, as *Simeon* beleeved in Christ, performed: namely, thenceforth still to desire death, though they also withall desired, life for others, death for themselves.

*Psa.* 6.10. & 36. 10. & 88.11, 12,13. *Esay* 38.11,12. *Phil.* 1.23,24.

Yet, all that desire death, performe not a duty: for the wicked often desire to dye, but not duely: for, though they wish sometimes for it, and bee willing also to abide it: yet doe they not in heart desire it, because they thinke

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is not a thing in the ordinance of God good, and that for them, but utterly hate it, holding it an extreme evill. For they acknowledge, as the truth is, it will deprive them of all their delights which heere they desire, and they cannot but at least feare, it will take from them all pleasure, and bring them to easelesse, and yet endlesse paine, and torments intolerable, and yet unspeakable: For the sentence of the unchangeable God is already given; The Fearefull, and Unbeleeving, and the Abominable, and Murtherers, and Whore-mongers, and Sorcerers, and Idolaters, and Lyers, shall have their part in the Lake which burneth with fire and brimstone, which is the second death. And the just Judge shall say to all workers of iniquity, Goe yee accursed into hell fire, prepared for the devill and his angels: hell fire, where the worme never dyeth, and the fire never goeth out. Whereupon, this the Prophet avoucheth, *There is no peace to the wicked, saith my God.* For in their strong hope they feele a stinging feare, their greatest confidence is not without trembling of Conscience. Therefore, fearing the event of death to bee for them (as indeed it is) most horrible, they utterly abhorre it, they detest it extremely. How then (say some) should they seeke death so eagerly: How should they murder themselves so willingly? They doe it not altogether willingly, but wittingly; not freely, but forced with feare of some supposed greater evill: The troubles of this world, the anguish of body, the horrour of minde, they are most impatient of, they cannot, they will not endure them, and thereupon they sometimes preferre death before life, lesse willing to live in vexation, than dying to try, whether they shall feele what they feare, even deserved damnation: for they are never willing to dye, but unwilling to live often, and so worke themselves endlesse woe, in hope of supposed happinesse, abhorring life, not truly desiring death. For how dye they, when

*Rev.* 21. 8.

*Mar* 9. 43. 44. 48.

*Esay* 57.

when they most voluntarily bereave themselves of life? not in love of God, longing to please him, performing all service to him: but either in paine of body, or else anguish of minde, either raging that they cannot satisfie their lusts, or have lost outward things immoderately loved: or fearing if they dye, deserved torments: if they live, they shall either continue in felt horrour, or lose hoped for honour: either impatient of Gods rod, fretting against him that they so heavily feele his fury, and cannot fiercely fulfill their malicious mindes, or freely feed on the rest of their fleshly lusts, or impotent in their desire of some false fondly conceived good, hoping with dreadfull doubting, by death to better their state, that chuse rather to prove the truth of Gods threats, and of the terrours of their trembling minds, than in life to remaine any longer, rather abhorring life, than any way truly desiring death. Therefore, in that SIMEON duly desired death, that which we heard of SIMEON in the beginning is proved true, to wit, that he was *just and feared God.*

For none but the truly religious, none but they that by Faith are assured they are before God righteous, can rightly desire death. For who would desire a change but for the better? But all that are ignorant of God, all the unfaithfull, what knowledge soever they have, cannot bee in better case dead, than they are now in living, though most miserably pained: nay, they cannot bee without just feare, when they forgoe this life, to feele for ever the second death. But the faithfull having their consciences quiet and also joyfull in Christ, free from the feare of that death they have deserved, and assured by death to passe to that life which God to all faithfull hath promised, earnestly wish to dye in all fervent love of God, and zeale of his glory, that so they may cease from offending their good God, and never cease magnifying his mercy, shewing

thereby that they are weary of the ſervice and bondage of Satan and ſinne, and aſſured after death to enjoy the true Life, moſt fully glorifying God, and moſt perfectly pleaſing him for ever: and therefore alſo they deſire death, not ſhortning their life, but waiting his leiſure and calling, thereby glorifying God, as in their lives they have done and ſought to doe.

For man was not borne at his owne will, and therefore may not dye at his owne pleaſure. Therefore they beg it of God, referring themſelves ever to his good will, when, where, and how by death they ſhall glorifie him, ſtill deſiring it, but never wilfully procuring it.

If any object, that *Sampſon* pluckt the houſe on his own head, as well as on the Philiſtines; we muſt underſtand, that *Sampſon* was a figure of Chriſt, and therefore as it were offering himſelfe to God a ſacrifice, firſt prayed and then glorified God at his death, more than all his life, in killing ſo many of Gods enemies. And becauſe they wait the Lords leiſure, they not onely wilfully murder not themſelves, but are carefull alſo leſt fooliſhly, unwittingly they haſten it. For all they are guilty of their owne bloud, that either by foole-hardy, raſh, or unwiſe behaving, or with ſurfets, drunkenneſſe, or any intemperate uſing of themſelves, ſhorten their life. Yea, though they tender their lives never ſo deare, yet are they guilty, becauſe they willingly uſe the meanes that brings death.

*Simeon* had ſeene much in his many dayes, but when hee ſaw Chriſt, he was unwilling to live any longer to ſee more. His deſire is accompliſhed, his long longing at length is ſatisfied, his fervent expectation with free joy now fulfilled. It is enough, ſaith *Simeon*, that I have ſeene my Saviour: as *Iacob* ſaid, *It is enough that my ſonne Ioſeph liveth.* How much more then ſhould we be ſatisfied with this, and in all thankfulneſſe reſt in it, that wee have ſeene Chriſt, not as *Simeon*, in weakneſſe and baſeneſſe, but victorious, moſt

*Gen.* 45. 28.

moſt glorious, over Sin, Death, and Hell triumphing, and are more aſſured than *Iacob* was, that he, not as *Ioſeph* under *Pharaoh* in Egypt, liveth, but in Heaven with his Father in higheſt Majeſty, reigneth Lord over all, having all power both in Heaven and Earth? and moreover where he is, thither ſhall we come and be like him, and with him as fellow heires reigne in the Kingdome of our Father for ever. *Iohn.* 17.14. 1 *Iohn* 3.3. *Rom.* 8.18.

*Simeon* knew Chriſt as ſoone as he ſaw him, and embraced him as ſoone as hee knew him, and enjoyed him as ſoone as he embraced him: ſo ſome know the Word of God as ſoone as they heare it: and beleeve it as ſoone as they know it, and feele the comfort of it as ſoone as they beleeve it. But others heare it as though they heard it not, like deafe Adders, which ſtop their eares at the voyce of the Charmer. So *Pharaoh* would not heare the voyce of *Moſes*, nor *Baals* Prieſts the voyce of *Elias*: and others though they know it, yet will not beleeve it, as if God were untrue: ſo all malicious wretches that preferre the pleaſures of ſin before the glory of God; and others, though they beleeve it, yet can they not either preſently or when they will, feele the comfort of it; much leſſe the joy which is offered by it; namely, the heart oppreſſed, the deſolate afflicted Soule. *Exod.* 5. &c. 1 *King.* 18.

The ſeed is not caſt all on a heape, but it is caſt abroad: therefore where be the fruits of the Spirit that you have brought forth? For the Spirit of God is not like a dead potion in the ſtomacke, which worketh not, neither can we have this Spirit in us, and feele it not. For if thou haſt it, it will lead thee as it did longing *Simeon* (as we have hitherto ſeene) to the Temple, and when thou art there, it will lead thee to Chriſt, and when thou haſt received and embraced him, it will poſſeſſe thee with joy, and ſo with thankfulneſſe and godly care to keepe him, and to entertaine him, and to be obedient unto him: nay, alſo with a longing to bee looſed hence, and evermore perfectly to

please him. Therefore, beloved, judge your selves, that ye be not judged of the Lord.

*Thy servant.*

The godly would not leaue this privilege for all the riches in the world, for that they are the servants of God, fellowes to Princes and Angels, for wee serve him whom *David*, *Salomon*, *Ezekias*, *Josias*, served: yea, to whom a thousand thousand, *Dan.* 7.10. even innumerable Angels minister, *Heb.* 12.22. even him who is most blessed for ever. Every Serving-man beares the cognisance of his Master upon his sleeve. What then will the Lord say, when hee commeth and findeth us marked with the badge of Satan? Surely hee will say, Give unto Satan that which is Satans. But all the houses of Israel are sprinkled with the blood of the Lambe, and all mourners in Jerusalem are marked, and all the chosen are sealed with the seale of the living God.

*Exo.* 12.22,23. *Eze.* 9.4, 11. *Rev.* 10.7,3,5,6

Well was it said, The poore receive the Gospell. The young men are more forward in the truth, and more zealous than the aged, the sonne than his father, the servant than his master. Once the younger brother stole away the blessing from the elder, therefore the elder hated him even for his zeale. And when was *Jacob* hated more than he is now? When was he so hated and persecuted as he is now by *Esau*? Yet, in the old time, men were more zealous in their age, than ever we heare of them to be in their youth; yea, they were zealous in the Lords businesse.

Age hindered not *Noah* from building of the Arke when God commanded him: age hindered not *Simeon* from rejoycing and mirth, when hee beheld and embraced the Lord Jesus Christ. Then old *Simeon* embraced Christ, and he enjoyed him with hearty joy in zeale: but now where is old *Simeon*? There be but few of them to be seene com-

*Gen.* 5.32. & 6. 22.

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ming to the Temple to receive Christ, but now young men receive him, young *Simeons*, young *Daniels*, young *Samuels*, young *Timothies*, and young *Onesimus*, and the young *Infants* begin to speake againe. *Dan.* 1. 8. 1 *Sam.* 2. 3. 1 *Tim.* 4 12. *Philem.* 10. *Mat.* 21. 15.

The young have him, they are zealous, and I hope they will keepe him, though old men neglect him. Satan, thou hast too much for nothing already.

*In peace, &c.*

Christ brings peace with him, not the peace of the world, but that peace which passeth all understanding, *My peace I leave with you, John* 14. 27. My peace remaine with you, saith he. Our peace is laid up in Christ, and all the peace we have, we have by him, else it is not true peace. *Simeon* was just, and feared God in his life, and therefore he departed in peace: so marke the end of the Just, and follow their steps, and you shall then depart in peace, like the Lambe upon the Crosse. *Psal.* 37. 37.

Faine would *Balaam* dye the death of the righteous, but *Balaam* must then live the life of the righteous: therfore all men looke to this. Happy are they that depart in peace, who when Death saith Feare, and the Serpent saith Despaire, they say by the spirit to the flesh, Crouch, and bid the Serpent flye, while Death openeth the prison doores. *Numb.* 23. 14.

If the Papists would have men to depart in peace, they would never say, that those which depart, goe to purgatory: for so by their owne saying, the worst part is behind. For they affirme, that the paine thereof is farre grievouser than any that in this life may be sustained. But againe some say, this purgatory is in the Earth neere to Hell, and so it is too farre from Heaven to be saved. Some doe say, they are punished there by fire; and some say, by water; and some say, by fire and water. Some lastly doe say, that the good Angels torment; and others say, that the evill spirits doe it. In this variety of most uncomfortable Opinions, how is it possible hence to depart in

peace? But we must understand it is a painted Sepulcher made for the pampering of the living, not for the punishing or purifying of them that be dead. For the Locusts of Rome doe live altogether by such Trentals, and by such Traditions, and this is the profitablest dreame that ever any of them dreamed: but it is manifest by the Word of God, that where the tree falleth, there it lieth, and shall lye for ever. *Dives* and *Lazarus* are dead; and where they are thither shall we all goe. Satan hath many sleights to deceive us, of which this is one of the greatest, to bring us from the Word of God, to dreames and traditions, and things invented by the braines of mortall men, which have not the spirit of God in them.

*Prov.* 30.
*Eccles.* 11. 3.
*Luk.* 16. 22, 23.

*According to thy Word.*

All the seed falleth not into good ground: and therefore, though I have shewed you it is ungodly, as being not according to the Word, some thinke it but a small matter to say for the dead, Lord have mercy upon them, at least they thinke it is a veniall sin, if it be a sin. But let us take heed how we make trifles of sins, for there is no dallying with God, who is jealous as a consuming fire, when his people make such small account of his words. Other demand whether it be not better to say, God be with them, than the devill be with them? both which are naught and to be eschewed. And herein they aske this question like a theefe, who having robbed a man by the high-way, and being taken with it, and demanded why he did such a villany, saith, Is it not better to rob him, than to kill him? as though he must needs doe one of them, then what a shamelesse answer is this, for it is manifest, that of two evils none is to be chosen.

*Heb.* 12, 29.

Some will say, it is a testimony of our good will. To such we must reply, saying: so it is a testimony of your ignorance: and then after a little conference they will grant, that indeed it doth not profit them. Then we must reply

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and say, God hath made all things to profit us, and hath commanded that nothing be used unprofitably, no not so much as a vaine word speaking: saying, That for every idle word we must give account at the day of Judgement. Then they reply againe, saying: If it doe them no good, it doth them no harme. But we must answer; It were good to beware lest it doe thy selfe harme. *Matth. 12 36.*

Another sort will reply and say, I pray God I never doe worse. But to such we must answer, I pray God you may do better: and you should first know whether you doe not harme, before you doe it. For indeed it must proceed of harme, being spoken in doubting, without Faith, for if you beleeved that they were laid up in peace whom you pray for, what need you pray for them at all? But it shews an unbeleeving heart, and we know that whatsoever is not of Faith, it sin, and the Lord will say of them, Who hath required these things at your hands? You have wrought vanities. Now therefore you will not leave it because you used it: then will you say also, we will not leave our Lying, nor Swearing, nor our Cursing, because we have used it. It will grieue me if I heare you use these speeches hereafter, having no reason nor proofe of Scripture to maintaine it by, or to be your warrant in it: therefore I charge you in the name of God, that you use them not; but rather when you heare this, or any other sin condemned, lay hands upon it, and see that you put it to death without delay, according to the Law of God. *Rom. 14 23.*

*According to thy Word.*

When Satan hath thus possessed us with this opinion, that in the service of God wee may neglect the Word of God, then Profits and Pleasures guide us in our profession: but they that doe so professe Religion and Godlinesse, can never have any comfort by it all their life. For their owne hearts accuse them for Hypocrites, because they wait not for the consolation of God, according to his Word: and what-

whatsoeyer is not done according to that Word, cannot be acceptable: and this Word they care not for, neither have it in estimation. When *Adam* seeth his nakednesse, the subtill Serpent can deceive no longer, but before he seeth his nakednesse, he is ever deceived, and led away with the multitude into innumerable errours. Some say, they shall bee saved by good Workes, and some by the Popes Pardon, others say, by Purgatory, and these will have a Masse sung for them as long as the World standeth, and all for one silly soule, thinking to be saved by it. And yet see their blindnesse, for they seeme to thinke that their torment shall not cease as long as the World standeth: else why should they finde and hire men to say Masse for them so long? but these are the fat morsels of *Baals* Priests, and for this cause is the Popish Creed made very favourable to the Clergy. Well, say that Ignorance is the Mother of Devotion, for when the Covetousnesse of the Priests, and the Ignorance of the people joyned together, then they invented Purgatory, Masses, Prayer for the dead, and then all their Trinkets. For if they had not held our Fathers in ignorance, keeping them from the Word, they would never have beene Papists. But when they cast a mist before the eyes of men, then the blind fell into the ditch, which doth containe so many grosse corruptions.

*For mine eyes have seene thy salvation.*

*For, &c.* Because the Holy Ghost by inspiration had declared unto him, that hee should not dye, till hee had seene Jesus Christ, therefore the same Spirit led him to the Temple, and shewed that which it promised: and having seene the same, hee desired and wished to dye, and bee released from his earthly prison, that hee might live with God. As idle and evill wishes are vaine, because they are not according to Faith, nor grounded upon the Word of God, so though we aske as cunningly as *Jacob*, and as earnestly as the Sonnes of *Zebede*, yet if wee aske

*Gen.* 27. 17, 18, 19, 20, *&c.*
*Mar.* 10. 35, 37.
*Iam.* 1. 7.

not in faith according to knowledge, we cannot obtain. But we should aske so that we may receive, that we may not returne empty. Therefore the ground whereon *Simeon* setled himselfe to wish for death, was, that hee had received a promise of God, that he should be delivered from this miserable life, when he had once seene the light of the Gentiles, the Christ: and now he had seene his Saviour, and embraced the true Messias, which was promised by the Father, figured in the Law, spoken of by the Prophets, foretold by the Fathers, and pointed at by *John Baptist*. For thus he reasoneth, Now, that I see thy salvation according to thy Word: and therefore the condition is now performed, let thy promise also be fulfilled: *Now let thy Servant depart, &c. For mine eyes, &c.*

*Mine eyes have seene, &c.*

Then wee see that Christ was no Spirit, neither was his Body a fantasticall body: for if he were a Spirit, *Simeon* could not see him, and if his body were a fantasticall body, then could not hee have embraced him. Therefore wee see that the words of the Scripture are true, which saith, that Christ was perfect man in all things, sinne onely excepted. For he sometime wept, as at the death of *Lazarus*, and likewise over Jerusalem. Sometime he thirsted, as at the Well where the woman of Samaria disputed with him: and also somtime ate, as at *Matthaes* house, as also among Publicans and Sinners, and in every thing shewed himselfe to be perfect man. *Iohn* 11. *Luke* *Iohn* 4. *Luke* 10. *Luke* 5.

*Have seene, &c.*

O Lord, saith hee, I desire now to be dissolved and free from the bondage of sinne, which so long hath inhabited in my mortall body, for now hee is come, by whom thou hast promised to free and set at liberty, hee is come, by whom thou hast promised to breake the Serpents head, and hee is come that will heale our infirmities, and give strength against sin and Satan, by faith and peace, towards

God,

God, through love. And now saith hee, I have embraced him, and thankfully doe receive him. I beleeve, and am perswaded, that this is the same Messias, whom the Father promised, and the Prophets fore-told, all Israel longed and expected for; who is the Light of the Gentiles, the glory of Israel, and the God of the whole world. So they which love the truth of God, and wait with desire to bee filled with the knowledge thereof, such shall not dye, untill they have their hearts desire with contemplation thereof. For as *Peter* was sent to *Cornelius*, and *Philip* to the *Eunuch*, so the Lord will stirre up such of his servants, as may be fit instruments to minister the same unto us, *Judas* indeed dyed before the time, and lived not to see Christ crucified; but the Disciples which loved Jesus, did see him dye like an vndefiled innocent Lambe, and that to their exceeding joy and comfort, when they understood how that he suffered death for love of them, and for their redemption. Now if Christ cannot hide him from such as hunger after him through love, then what shall we say of our Fathers, which lived in the time of ignorance, that longed to see his light, although they had a mist cast before their eyes? Surely such dyed not till they saw Christ, and embraced him in their hearts. And this is our Judgement concerning them, that dyed in the time of Popery. And likewise as concerning the rest, which thought to be saved by Purgatory and Masses, after that they are dead, we say that they which sleep without oile in their lamps, they dye ere they are aware of, and ere they wish for it, like the Philistines which sent for *Sampson* to laugh and mock at him, and to sport themselves, upon whom the house fell and destroyed them all; or like the Ægyptians, which thought that the waters had made passage for them aswell as for the Israelites: both which dyed in and for their security, because they were not watchfull, nor prepared against the Lord called them.

*Acts* 10.
*Acts* 8.

*Iudg.* 19.

*Exod.* 14.

*Have*

*Have seene thy Salvation.*

Seeing now he is come, for whom *Simeon* longed, what are the troubles that are past, and the sorrowes that are come to an end? so when wee have our desires accomplished, feeling the sound comfort of the Gospell, what should we, how may we thinke, either on the length of time wherein we waited for them, or the tediousnesse, or also grievousnesse of the troubles, whereby we have obtained them?

*Have seene thy Salvation.*

As *Moses* dyed on the Mount, where he saw the land of Canaan: so the godly dye in the sight of God, and in the contemplation of his glory; like *Stephen*, who at the very instant of his death saw the Heavens open, and Christ Jesus sitting at the right hand of his Father, and like *Simeon* here which desireth to bee loosed, and no doubt shortly dyed viewing joyfully, and so thankfully beholding the Lord of life. *Deut.34.* *Acts 7.*

Beloved, you are not ignorant that the great Day of the Lord is neere at hand, and therefore they that have not yet seene Christ, they that have not yet embraced him, but still sleepe without oyle in their lamps, shall suddenly be overtaken without the wedding garment, and shall be cast into eternall torment for ever.

*Have seene, &c.*

Therebee many sights of Christ, all go not up to the Mount, as *Peter*, *James*, and *John*, all see not his face with *Moses*, all sleep not in his lap with *John*, all are not taken up into heaven like *Paul*; all embrace him not in their armes with *Simeon*. But as pleaseth God, so he sheweth himselfe unto us, and all that love him, both see him and embrace him. *Mat.17.* *Exod.33.* *Iohn 33.* *1 Cor.12.2.*

To some he sheweth himselfe as in a glasse, to some generally, to some particularly, some he calleth early, and some hee calleth late, and there is no houre in the day, wherein he calleth not some to goe labour in his Vine- *Mat.20.*

yard.

yard. To some hee sheweth himselfe by Angels, and to other some by Visions. *Abraham* saw three Angels, *Lot* saw but two, *Manoahs* wife saw but one, and yet one was enough. It is said that *Abraham* saw Christ his dayes; but we see him clearer than *Abraham*, and clearer than *John*, if wee beleeve in him as wee should. Some see Christ and not his Salvation, and some see his Salvation, and doe not embrace it. We see Christ when we heare his Word, and wee embrace his Salvation, when we beleeve it; they see him, that heare him; they embrace him, that follow him. Here if they had heard me, I would have searched Jerusalem with Lamps, to see who sitteth in darknesse. But how can they beleeve the Word of God which heare it not? How can they embrace Christ which know it not? and all through ignorance, having not the meanes to see him, because their Leaders are either blind Guides, sleepy Watchmen, or Hireling-shepherds. And surely, it is a wofull case, when Shepherds goe to taske, and let their owne sheep alone summer and winter. They sheere them, but neither summer nor winter doe they feed them. How should those people under their charge see Christ and his Salvation, when they are so debard of wholesome food, and even starved to death many thousands of their soules, because they have not the food that nourisheth the Soule unto Salvation? and how many be there that are as old as *Simeon*, and yet have not embraced Christ Jesus? yea they know him not though they see him, neither doe they wait for his comming, because they have no desire to embrace him, and therefore they defer that and put it off from their youth to their middle-age, from their middle-age to their old-age, from their old-age to death, and so they can have no leisure in all their life to embrace him. But to such as doe seek him, and wait for him with unfained diligence, we say as the Angell said unto the Woman at the Sepulchre, Feare not, you seeke the Lord Jesus. How is this world set

*Gen.* 18.
*Gen.* 19.
*Iudg.* 13.
*Iohn* 8.
*Iohn* 20.

to

to deceive us? We can find leiſure to doe evill at any time, but we can find no leiſure in all our life long to doe good, that we may at length enjoy the true ſalvation.

I have ſomewhat to ſay to you of this Pariſh. A dainty was prepared for you, and you let the ſtrangers take it from you; you were required to a faſt, and you did feaſt your ſelves: you were required to come and pray unto the Lord, and to humble your ſelves in his ſight, that he may turne away his wrath from you, and you let the Temple ſtand open, and empty, for your parts, and your ſhops were all open: and you were about your Merchandize, forſaking God, and ſeeking to win the unjuſt *Mammon*, and the vanities of the world.

*Thy ſalvation,*

He came not by Angels, or by Men, or by any other meanes, but onely from the alone and eternall God. Hee calleth him thy Salvation, for his name was not given him by *Joſeph*, nor by *Mary*, but by the Angell of God, ſignifying, that hee was come from Heaven. The Father ſaw him when hee was borne, the Spirit came upon him when hee was baptized, the Angels miniſtred unto him in the wildernesſe, his enemies ſubſcribed unto him upon the Croſſe, the Virgin travelled, the Starre walked, the Wiſemen came out of farre Countries to worſhip him. Then is not this *Iehovah* the mighty God, whoſe birth is glorious, whoſe life is famous, whoſe death is meritorious? None can take upon him the authority of God, but hee, on whoſe ſhoulders the Lord layeth it, being ſent of God, and from God, then wee ſee that our Saviour is the true Saviour ſent from God: for all Creatures beare witneſſe unto him, yea the very devils, with all the evill ſpirits, doe obey his voyce, at whoſe name all knees ſhall bow. Hee came not to bring health, wealth, pleaſures, or profits, for the which if he had, then multitudes of worldlings would have followed him; but hee came

*Mat.* 1.
*Luke* 1.
*Luke* 3.
*Luke* 14.
*Mat.* 27.
*Matth.* 2.
*Marke* 1.
*Phil.* 2.

to

Mat.7. to bring Salvation, Righteousnesse, Peace, Truth, and Life, therefore few care for him. He came to save sinners, not all
Luke 5. sinners, nor every one that saith Lord, Lord, but he came to save penitent sinners, which turne unto God by their repentance. Therefore hee prayeth in *John* for those onely that
Iohn 17. were given unto him. So soone as the seed is sowne, the stones refuse it, or the Sun parcheth it, or the Thorns choke it: and what comfort hath the Lilly among Thorns? Therefore wisdome taketh her unto her wings, and whispereth,
Prov. 1. saying, You shall seek me before I come, you shall seeke me, but shall not find me, because ye have refused me when I offered my selfe to you.

Christ is their salvation that beleeve in him, and make much of him, and thankfully receive him. The godly he delivereth from sin, but the wicked hee leaveth bound in the chaines of their iniquity, to be tormented of him which had tempted them thereunto, whose will they alwayes endevoured to fulfill, and not the Lords; and he sheweth them
Dan. 5. a hand upon the wall, writing their condemnation, and another catching them by the hairy scalp, which maketh all their joynts to tremble, and their hearts to despaire, and he saith unto them; What doest thou here without the wed-
Matth. 20. ding garment? How darest thou come to steale the chil-
1 Sam. 16. drens bread? The spirit of *Saul* worketh in him, in his bed, and every where, and he calleth for the Harp of *David* to comfort his heart which cannot bee comforted. And this
Mat. 27. Spirit saith to *Judas*; Thou hast betrayed the Lord, and crucified him, therefore goe and hang thy selfe: for even at the preaching of Salvation, the horrour of Damnation, the
Gen. 4. marke of *Cain*, sticketh within thee whosoever beleevest not in Gods Salvation. But the godly heart goeth home, having embraced this Salvation, chewing the cud, and re-
Acts 5. 41. joycing like the Apostles, which rejoyced in that they were counted worthy to suffer for his name sake: and they
1 Reg. 17. say, O what a good banquet wee have had this day! what

deli-

delicious dainties hath God feasted us with! and so the Bee goeth loaden to the hive, and goeth longer in the strength thereof than *Elias* did.

*Thy Salvation.*

The onely Saviour is here called Salvation it selfe: for if he were called a bare Saviour onely, then you might likely understand by him some other Saviour; but here he is called Salvation it self, to shew that there is no other. For there be more Saviours, but no more Salvations, as there bee many waies to death, and yet but one death. The brazen Serpent was a figure of Christ, that they which are stung by sin, by fire, and by the Serpent which beguiled *Evah*, may make speed, because there is no remedy but to come to Christ. *Numb.* 22. *Iohn* 3.

The Papists have found out many salvations, they have found out a salvation by Saints, a salvation by Angels, a salvation by Masses, a salvation by Merits, a salvation by Idols, as though Christ had least to doe in his own office, for they have other salvations to flee unto: They will have it, but they will buy it, and what will they give for it? Why they will fast so many dayes, goe so farre on pilgrimage, hire a Priest to say so many Masses, build so many Abbeys, and give so many sums of money to the Monks & Friers. Therfore the Scripture goeth against them, and dishonors their shamelesnesse, who like *Nimrod*, that heaping stone upon stone, would have built up to Heaven, heape sin upon sinne, and every houre, some one heresie or superstition groweth up from this filthy root. *Gen.* 11.

For, what Papist dare say, that *Simeon* thought on any of these, or put confidence in any other Saviour, but only in him whom he embraced in his armes? For Salvation is by the promise of God, and all promises are in Christ. And though *Jacob* wanted bread, *Joseph* wanted not money, therefore he gave them backe againe their money, and likewise *Gal* 3. 1. 18. 2 *Cor.* 1. *Gen.* 42.

wise he gave them that Corne that they would have bought with it. I would wish them therefore to say as *Iosephs* brethren did, that they have their Corne for nothing, and their mony too: let them, I say, be content and rejoyce to say, that they have mercy for nothing, and their works too. For God cannot bee won by mens workes, because they profit not him, but themselves.

2 *Reg.* 5. There is no water can wash *Naaman* but Jordan, no water can wash the leprosie of sin, but the bloud of the Lamb.

*Exod.* 12. By this the Israelites were saved when the destroyer passed by. By this the Lord knoweth us to be his people: And by this the devill knoweth us to be none of his. As it is proper unto God to bee called goodnesse, so is it proper unto

*Iob* 4. Jesus Christ to be called Salvation. Hee is also called the Way, the Truth, and the Life: for that life which wee have, is but a sparke and shadow of life, but he is the true and eternall life.

Then seeing Christ is both our righteousnesse, salvation, and also the way, the truth, and the life, to lead us thereunto: it is as possible for us without Christ to be justified or glorified, as it is to be wise without wisdome, righteous without righteousnesse, or saved without Salvation. Therefore let us not be ashamed to take our water from the Fountaine, seeing Christ is the Fountaine of all wisedome, of all righteousnesse, of all truth, of all knowledge, of all Salvation, and briefly of all goodnesse; for there is no other Arke to save us from the floud, no other ladder to ascend with into heaven, no other *Ioseph* to feed us in the famine, no other *Moses* to lead us thorow the wildernesse.

*Ephes.* 4. 2 *Cor.* 15. *Rom.* 5. But as the River Siloa runneth thorow all the land of Judea, and watereth the whole City of God: so Christ doth shew himselfe all in all, and all-sufficient in mercy to save and blesse all his Church with spirituall gifts. If Christ bee salvation, what shall make us despaire? shall Satan? No,

for

For he hath overcome Satan. Shall death? No, For he hath overcome death. Shall Hell? No, for he hath overcome Hel. Shall the Law? No, for hee hath fulfilled the Law. Shall Wrath? No, for he hath trodden the Winepresse of his Fathers Wrath. Therefore it was a sweet saying of one at his death; *When mine iniquity is greater than thy mercy, O God, than will I feare and despaire.* *Esay 63.*

Salvation is borne, therfore we were all in the state of condemnation before: light is come, therefore wee sate all in darknesse before: glory is come, therefore we were all loaden with shame before: life is come, to shew that wee were all dead in sin before. Life is come, and Light, and Salvation: life to the dead, light to the blind, and salvation to the damned. For Christ is called salvation, to shew that without him, we are all damned fire-brands of Hell, heires of condemnation, & forsaken of God. To him that is sick, it is easie to be thankfull when he is whole: but when he is whole, it is harder to be thankfull than to be sicke. I would faine bee disproved, that Ninive might be saved, though *Jonah* would not.

*Thy Salvation.*

This word *Salvation*, is a sweet word, yea the sweetest word in all the Scripture, and yet many despise this worthy Jewell, because they know not what it is worth, like the Dawes, which would rather have a Barley corne, than a pearle or a jewel, because they know not the value thereof.

O Lord, what is man, that thou art so mindfull of him! O man, what is God, that thou art so unmindfull of him! If a friend had given us any thing, wee would have thanked him heartily for it, but to him that hath given us all things, we will not give so much as thanks. Now therefore let the Rock gush out water againe, and let our stony hearts powre forth streames of teares in unfained repentance. Wee have all called upon you, but none regardeth us, as though God were as *Baal*, and as though *Dives* felt no *Psal. 8.*

Paine, nor *Lazarus* joy, but all were forgotten. Many times Christ commeth into the Temple, and there is scarce a *Simeon* to embrace him; the Babe is here, but where is *Simeon?*

If God had not loved us better than we loved our selves, we should have perished long ere this, and yet we embrace not Christ as *Simeon*, who hath saved us from temporall and spirituall punishment. Wee are invited to a banquet, he who calleth us to it, is God. What is the banquet? Salvation. Who are the Guests? The Angels and the Saints. What is the fare? Joy, Peace, Righteousnesse; this is the fare, and we invite you every one: yet who will come at our bidding? Some for want of Faith, some for want of Love, some for want of Knowledge, have despised this Holy Banquet; yet unto this art thou called still, O soule, unworthy to bee beloved.

*Amen.*

FINIS.

THE

# THE SECOND SERMON OF THE Song of old FATHER SIMEON.

*Thy Salvation, which thou hast prepared before the face of all people, a light to bee revealed to the Gentiles, and the glory of thy people Israel.*

THy *Salvation.* This word *Salvation* is a ſweet word, and holds me to it like an Adamant; for when I thought to proceed, this word ſaid unto mee, Stay here, teach this, and teach all; learne this, and learne all: for it is the pith of all the mercies of God towards his children. Chriſt is called *Salvation*, becauſe no man ſhould deſpaire, and becauſe it is impoſſible to be ſaved without him, for ſalvation is onely in him. Chriſt can doe any thing but this: Hee cannot ſave him that will not repent. Hee is called the Salvation of God, becauſe he came not from men, nor from Angels, nor by chance, but from God himſelfe; and therefore his Name was not given him after the manner of men, which was that every father ſhould name his owne childe, but ſo did not *Joſeph*, for the Angell had given him direction for his Name.

*Luke* 1.
*Luke* 1.
*Mat.* 2.
*Luke* 2.
*Matth.* 2.
*Luke* 3.
*Mark.* 1.

The Virgin, the Oracles, the Babes, the Shepherds, the Starre, the Wiſemen, the voyce of the Crier, the Devils, the Lepers, the Sicke, the Dead, the Earth-quake, the Sunne, the Moone, and all the creatures doe beare witneſſe unto the Sonne of God, which is our ſalvation. He is called the ſalvation of God, becauſe hee is ſalvation according to Gods owne minde. He came not to bring eaſe and liberty, but he came to bring the ſpirituall ſword and condemnation to all obſtinate ſinners, yet ſalvation to the penitent.

*Luke* 1.15.
*Iohn* 11.
*Matth.* 27.

I ſhewed you how many deſpiſed this Jewell, becauſe they know not what it is worth: how few *Simeons* there bee in the Temple, how few *Nathaniels*, how few men that feare God: theſe plants grow not on everie ground.

Who would be unthankfull, if hee knew what the Lord gives, and what he forgives? Hee gives the Sonne for the Baſtard, the Lord for the Servant, the Righteous for Sinners, the Innocent for the Wicked, and the Almighty Lord, for the ſinfull ſons of Men. Doe you not marvell how you can offend this Lord willingly, which hath done ſo much for you? Here I reprove unthankfulneſſe, ſecurity, and negligence, ſtriving as it were to crucifie Chriſt againe, as the wicked Jewes did, who never proſpered ſince the time that they ſaid; His blood be upon us, and upon our ſeed. They were not like *Simeon*, who as ſoone as hee ſaw him, embraced him, and rejoyced over him. There is no ſhew of grace in them, which ſhew no liking of godlineſſe in themſelves or in others: for this is the firſt part of our Converſion, to love them that love God, and ſo wee are drawne to the Son. No man will build an Arke untill the floud come, no man will ſeeke for Corne untill the famine come, and ſcarce *Lot* will be gone out of Sodome, before the time of execution of Gods wrath doe come upon them.

*Mat.* 27.15.
*Gen.* 7.
*Gen.* 42.
*Gen.* 19.

We

We preach unto you, and call upon you, wee have even wearied our ſelves among you, wee have reproved you for ſin, and we muſt ſtill reprove you untill you amend: now therefore, if there bee any grace in you, if yee have any knowledge, any feare of God in you, if you have any goodneſſe in you, if you have any leaſure to be ſaved, turne back now from doing evill, come out of Hell, and pluck your limbs out of the clutches of the Serpent: for verily we have not done ſo well in this City as the Ninivites did, for all the preaching and teaching we have had. For, who hath determined in his heart to amend his life? Who hath left his pride? Who hath reſtored that which he hath taken by Extortion, Uſury and Wrong? Surely they that have done thus, are Monſters, I cannot ſee him, hee walkes inviſible, and cannot be found. The Heavens trembled at the death of Chriſt, the Sunne did hide his face, the Earth quaked, the Vaile of the Temple rent in ſunder, the Dead bodies roſe out of their graves; and all this was to ſhew that the Prince of the world ſuffered violence, and that the Lord of life ſuffered death for the ranſome of us, and of all whoſoever thorowout the world doe beleeve the Goſpell, and live in obedience thereof; and withall, that hee ſuffering for ſinfull and wretched Man, was a Conquerour over Hell and all evill, and hath overcome Death. The Scribes were againſt him, the Phariſees were againſt him, the Rulers band themſelves againſt him, the Atheiſts againſt him, and all the ſpitefull and envious Jews againſt him; whoſe birth was baſe, whoſe life was contemptible, and whoſe death was ignominious: but God was with him, and in him, by whoſe power he overcame them all, and ſo became the ſalvation of God. *Mat.*27.45.51, 52,53.

*David* being to encounter with *Goliah*, *Saul* tooke and put on him his owne Harneſſe, but hee could not weare it, it was too heavy for his little body, therefore he tooke *1 Sam.*16.

tooke nothing but a ſtaffe, and a few ſtones in a ſcrip, and ſo *David* ſlue the pride of the Philiſtines, and the feare of Iſrael. And even thus the Lord ſet his Sonne to fight with the Prince of this world, not with ſwords and Targets, Bowes and Bils, but with the Word and Spirit of God, with the which hee hath overcome, and through him wee alſo have the victory.

*Which thou haſt prepared before the face of all people, &c.*

He ſpeakes, to the end that the eyes of all mankinde may be fixed upon him, as the eyes of all Iſrael were fixed upon the brazen ſerpent in the wilderneſſe, that when they bee
*Numb.* 21. ſtinged with the ſting of that fiery ſerpent, which deceived our forefathers, they may flye unto him for helpe, leſt they periſh in their ſin, and their bloud be on their owne heads.

*Which thou haſt prepared.*

Hee was prepared long agoe, as it doth moſt plainly appeare: for the Virgin which bare him, the place of his Birth, the poore eſtate wherein he was, his Miracles, his Apoſtles, his Torments, his Croſſe, his Death, his Reſurrection and Aſcenſion into Heaven, all theſe were foreſhewed and foretold, long before they came to paſſe. Therefore ſome ſaid,
*Iohn* 7. Who is this, that is ſo often ſpoken of by the Prophets?
*Luke* 8. Who is this, that can doe many Miracles, that the Scribes
*Mat.* 27. and Phariſes cannot doe? that can raiſe the Dead, that can
*Iohn* 10. ceaſe the Winds, that can calme the Waters: at whoſe ſuf-
*Mar.* 6. fering the Earth quaked, the Sunne hid his face; darkneſſe came over all, and being dead, roſe again by his own power, and aſcended into Heaven in the ſight of a great multitude? How can it be then, but it muſt be knowne *before the face of all people*, which was ſo manifeſt by Dreams, by Viſions, by Oracles, by Power, by Authority, and every thing? For there was nothing which had not a tongue to ſpeake for God. Every thing was prepared for him before he came to

bee

bee revealed: hee came not in the beginning, nor in the ending: hee came not in the ending, that we which come after him, might long for his ſecond comming. Hee came not in the beginning, becauſe that ſuch a Prince as hee, ſhould have many Banners and Triumphs before him. Hee came not in the beginning, becauſe the eyes of Faith ſhould not be dazeled in him, and leſt they which ſhould live in the latter times, ſhould forget him and his comming, which was ſo long before, even as you forget that which I have ſaid, as ſoone as you are gone hence. Hee came not in the beginning, becauſe if hee had come before Man had ſinned, Man would have acknowledged no need of a Phyſitian; but when Man had ſinned, and had felt the ſmart of ſin: for when they were caſt out of Paradiſe, they ran unto Chriſt as the Iſraelites did to the Serpent. He came not in the beginning, but in the perfect age of the world, to ſhew that hee brought with him perfection, perfect joy, perfect peace, perfect wiſdome, perfect righteouſneſſe, perfect juſtice, perfect truth: ſignifying thereby, that notwithſtanding he came in the perfect age therof, yet he found all things unperfect. The Jews thought that he ſhould come like ſome great Prince, with pompe and glory, which was a carnall conceit, for herein they were marvellouſly deceived, his Father was but a poore Carpenter, and his Mother but a ſimple woman, and he a ſilly Babe wrapt in clouts. Then, ought not we to reverence our Lord, & to praiſe his Name, for that he became ſo humble for us moſt vile wretches that are worthy of nothing? yet we ſee how cruelly they dealt with this bleſſed One, which came to ſave them. Ignorance ſate in the chaire, Deceit gave the ſentence, and Cruelty executed him with the moſt painefull and ſhamefull death of the Croſſe. O, that your eyes doe not dazell, and your eares tingle, and your hearts marvaile at this dealing of theirs, to our loving Saviour, which came to ſave them

that would, and ſpecially in that now you ſee, that he abaſed himſelfe for our ſakes, even to the uttermoſt! O wonderfull thing to thinke of! If you would marke, I would make you in love with him, before I have done with you. I ſay unto all thoſe that come hither to be edified, Take your fill of pleaſure, enter into Paradiſe, lift up your eyes, ſtretch forth your hands, and eat your fill of the Tree of life, and the Lord will goe home with you: embrace him, and kiſſe him, entertaine him well, and he will dwell with you for ever. But you that come hither for faſhion ſake, either to ſee, or to be ſeene, to finde fault with ſome what, or to make an hypocriticall ſhew of godlineſſe where there is none: I tell you, that comfort ſhall ſhake hands with you at the doore: marke it, and you ſhall ſee my words are true. Shew me what it is that is better than ſalvation. I would have none of you to be damned, if I might prevent it: not ſo much as a peece of you to be given unto Satan: therefore I would I knew that ſtone that would kill *Goliah*, for I would ſtrike it with my might into his temples. If you will you may be ſaved, and the Lord will one day put thoſe words into my mouth, that will touch your hearts. Therefore now ariſe, kiſſe and embrace the ſweet babe Jeſus, and then afterward frame your ſelves to obey him, for then the Lord will knocke at your hearts, and if you will let him in, he will teach you all things. The Lord came not in the beginning, nor in the ending, but he came in the middle age of the world, to ſhew, that if it will not learne now, it will never learne to come unto God by repentance and amendment, that they may learne to kiſſe the Sonne, leſt he be angry, and ſo they periſh in his wrath, like Sodome. He came in the middle age of the world, to ſhew that he was indifferent for the world to give light and life unto all that returne unto him. For God reſpecteth no perſons, but every man, of what Nation or Country ſoever he be, that feareth God and worketh righteouſneſſe, is accepted

*Pſal. 2.*

*Acts 10.*

cepted of him, and hee will fulfill their joyes through Christ, yet not when we will, but according to his owne good pleasure, and when he thinketh good. Therefore stay, *Helias*, anon the Ravens will bring thee meat, and thou shalt have enough. Anon *Moses* will deliver Israel. So Salvation is already prepared of God, and hath beene long since with fulnesse of knowledge, and all excellent gifts, and he will give them to us when he seeth good. But wee are like whining children, that will not stay untill their milke bee cold, but would have it though they bee scalded with it: so we would have the knowledge of God and liberty, before we know how to use it. We would know the high mysteries and deep councels of God, before wee know our selves: we would have the liberty of the Gospell, when we know no way how to use it but in security. But the Lord, he will wisely give unto us as it were our bellies full, when hee seeth it good, and when hee seeth us ready for it, who knoweth our hearts better than we our selves.

1 *King.* 17.
*Exod.* 14.

*A light to bee revealed to the Gentiles, and the glory of thy people Israel.*

You have heard SIMEON shewing the cause why the Son was sent from the Father, why he became Man, which reigned before in Paradise. What moved God to leave his joy and his blisse, and suffer more than all the world could suffer together? A great cause it is that would make a King leave his Kingdome, and fall to beggery. A great and wonderfull cause it was, that made *Jehovah* to come down from Heaven to suffer misery upon the Earth. Two other causes SIMEON sheweth, why this Messias came from Heaven. The first, that hee might enlighten the Gentiles, which sate in darknesse: and the second, that hee might be the glory of Israel, which gloried in their sacrifices, and in their ceremonies, and so had no glory before hee

came,

came, but were like the Moone when the Sunne doth shine upon it, or like *Rachel*, which despised *Leah*, and became barren. And they despised the Gentiles light; like that son which was angry, because his lost brother came home again; or like those Labourers which checked the Lord of the Vineyerd, because he gave unto the other Labourers as much as he gave unto them. But the Gentiles are like *Leah*, who being despised became fruitfull. *Simeon* did rejoyce in Christ not only for that he was the glory of *Israel*, but also for that he was the light of the Gentiles. Shall the head be sorrowfull because the hand is well? Nay, rather the hand should bee glad because the head is well, and the head because the hand is well. The father should be glad, because his son is stronger than himselfe: the mother should be glad, because her daughter is wiser than her selfe: the brother should be glad, because his brother is richer than himselfe: the Mistris should rejoyce, because her maid is better huswife than her selfe. But wee envy our brethren and neighbours, because they are better than wee, and because God hath blest them with temporall or spirituall things above us; if we see they have learning, then we envy them for their learning: if he have more gifts, we envy him for his gifts; if he have more knowledge, we envy him for his knowledge; if he have more zeale, we envy him for his zeale; if he have more riches, we envy him for his riches; and how can wee rejoyce, when every bodies good is our evill; and every bodies joy is our sorrow? But fix your eyes upon Christ alone, and he will fulfill your joy, if you looke not back to Sodome like *Lots* wife: if you love joy and gladnesse, Christ is joy and gladnesse: if you love comfort, why, Christ is the comforter of all that beare his Crosse; if you love life, Christ is eternall life: if you love peace, Christ is peace: if you love riches, Christ is full of Heavenly riches, and full of liberality, to bestow them upon all such as love God: so

*Gen.* 29.

*Luke* 15.

*Matth.* 20.

*Gen.* 29.

*Gen.* 19.

Christ

Christ is all in all unto the godly, and they have more joy in Christ alwayes, and in all things, than the richest and most glorious, and sumptuous Prince in the world; than *Salomon* himselfe had in wordly riches, honours, pleasures, joy, ease, or felicity. For the wicked which put their trust in riches, and make them gods of gold and money, of ease and pleasures, though they do all that they can to fulfill their lusts, and take never so much pleasure, and be never so merry, yet they can have no true joy, nor peace of conscience; for all the peace, the mirth, and sport they have, is but deceit, all false, and indurable like the grasse, greene in the morning, and withered ere night. But when the Lord doth knock at their hearts, and strike them with a feeling of their horrible transgressions, as no doubt he will, then they are all in a maze, and they can have no joy, no peace, no rest; but they may say, In laughter my soule is sorrowfull, in ease my soule hath trouble, in mirth moane, in riches poverty, in glory shame, in life my soule is even dead, in plenty my soule wanteth all things, wherein it should rejoyce; it is destitute of all comfort, and possessed with all slavish feares; like *Cain*, who being Lord of all the earth, yet had no joy in it when God had once forsaken him. Likewise *Saul*, when God had forsaken him, he had no joy of his Kingdome nor of all his riches: and then who had more joy, *Saul* the King, or *David* the subject? So then we see, that perfect joy can be had in nothing but in God, and in Jesus Christ. Wherefore, as by the streame you may bee led to the Fountaine, even so let the joy and peace of this life serve to lead us to God, who is perfect joy and peace, and there rest like the wise men which were guided by the starre, to come to the true Sonne of Grace, Jesus Christ, when he was borne: and if we rest not in him when we have found him, there is no rest for us, we shall be like the restlesse Dove, which fluttred about, and found no rest any way, till shee returned to the

*Esay* 57. & 58.

*Gen.* 4.

1 *Sam.* 16.

Arke:

Arke: but we seeme as though we sought him and found him; when as we do but play the Hypocrites. *Salomon* saith, That the wayes of the Whore are prosperity and welfare, for shee ever puteth on a Vizard, that shee might not bee known to be so vile as shee is: under the colour of goodnesse, evill is alwayes lurking.

Therefore also is Christ called the Light, because wee should leave our foolishnes, seeing light is come, and that we should forsake all our lights which are but darknesse, and cleave unto this light, which is the true Light indeed.

*A light to be revealed to the Gentiles, &c.*

He came to lighten the Gentiles, and they received him with thankfulnesse, of whom there was no hope of goodnesse left. Who would suppose that the barren Woman should become fruitfull, or the prodigall son returne home againe? It is like, as if an Owle should be converted to see light, or as if the streame would returne into the Fountain, or as if an old man should become young againe.

*A light to be revealed to the Gentiles.*

To be revealed, not yet revealed: the Jewes must first reject him, before the Gentiles receive him: and when the Jewes did oppresse him, condemne him, and crucifie him, then were his armes spred unto the whole world. When the guests would not come, then hee sendeth into the high wayes, to compell others that would not come willingly unto it. Comfort is on foot, and that which will come, shall come, &c. The Queene of Saba came from the uttermost part of the earth to heare *Salomons* wisdome, and the Wisemen came from the East to see Jesus Christ: but wee may say, the Lord was here in the Temple, and I was in my Shop, Selling and Buying, Lying, Deceiving, and Swearing. Well, when hee comes backe againe, I will bee better acquainted with him; and so wee esteeme not of his presence in any reverent sort.

*Luke* 14. 23.

*Matth.* 11.

The

The Shunamite said: Let us build a Chamber for the man of God: then we should build an house. *Zacheus* climbed up into a tree to see our Saviour, and the Lord seeing his diligence, called him, *Zacheus*, come downe, for I will dine at thy house this day: and that was a joyfull day with *Zacheus*, for then salvation came into his house, and upon all his family: he gave the Lord a feast, and the Lord made him a far better feast of peace, a feast of joy, a feast of heavenly things, and so for his zeale and endevour to see Christ bodily, hee shewed himself unto him spiritually, even to his hearts desire. 2 *Reg.* 4. 20. *Luke* 19.

*To be revealed.*

Have an eye to the future tense: that which is not, shall be. As for example, *Salomon* was wise, but hee is foolish: *Sampson* was strong, but hee is weake: *Judas* was a Preacher, but hee is a Traitor: *Paul* was a Persecuter, but hee is a Preacher: *Peter* was a denyer of Christ, but now he is a bold Professor of Christ: *Moses* was learned in the wisdome of the Egyptians, but now hee is learned in the Wisdome of God, by which the wisdome of the Egyptians is made but meere foolishnesse in the sight of God. Others as heathen Philosophers, *Plato*, *Aristotle*, *Cato*, *Crates*, and such like, were counted very wise men in the sight of the world, yea they wrote so many bookes full of wisdome and also adorned with notable sentences and witty sayings, that one would thinke all wisdome were buried with them, so famous were they, and so full of earthly understanding, teaching manners, counsels, and policies: yet, for my part, I have neither seene nor heard of any such, being wise in worldly things, and without the wisdome of God, but that they have committed some notorious foolishnesse in the sight of all men, like *Achitophel*, of whom wee read, that he was so wise a Counseller, that his counsell was like as one had asked counsell at the Oracle of God; and yet see the end of him, hee hanged himselfe, and all for the 1 *Kin.* 3. 12. 11. *Iudg.* 13. & 15. & 16. *Luke* 6. *Acts* 1. *Acts* 9. *Mat.* 16. *Acts* 4. *Acts* 7. 2 *Sam.* 16. 23. 2 *Sam.* 17. 23.

want

want of the knowledge of God. It had been better therfore for him to have had more Wisdome, and lesse Wit. *Crates*, *Aristotle*, *Plato*, and other of the wise Philosophers, have either poysoned, burned, or drowned themselves: and so we see that the end of the worldly wisdome is meere foolishnesse, and the foolish have more peace than the wise: for their wisdome, without the feare of God, doth them no more good than the Arke did to the Philistines, which did nothing but torment them, because they knew not how to use it, and therefore unreverently abused it. For if your wisdome consist in eloquence of words, in profundity of wit, to gaine craftily, and spend warily, to invent Lawes, to expound Riddles, and interpret Dreames, to tell Fortunes, and propheſie of matters by Learning: all your wisdome is but vexation of the spirit, for all these without the feare of God, doe us no more good, than their wit did these Philosophers, which notwithstanding sate in darknesse. And I am afraid, though Christ brought light unto the Gentiles, yet it may bee said, that the Gentiles sit in darknesse still, saving a few Levites scattered upon the Mountaines, for whose sake Sodome is spared. And because those had not the knowledge of God, therefore they worshipped *Mars* and *Cupid*, *Sunne* and *Moone*, *Beasts* and *Serpents*: so the Philishines worshipped *Dagon*, the Ephesians worshipped *Diana*, the Assyrians *Nesroch*, the Israelites worshipped a *Calfe*, *Abazia* worshipped *Beelzebub*, the Moabites worshipped *Chamos*, the Samaritanes did worship unto *Baal*: so the truth to such seemeth falshood, and error seemeth truth. As for example, that the world should be made of nothing, that the Word became flesh, that God and Man was joyned together in one person, that one man may be righteous in the righteousnesse of another, which is Christ, and that the dead shall rise againe: these seemed foolishnesse unto the Gentiles, neither could they beleeve them. No more can some

1 Cor. 1.20.

1 Sam. 5.

2 *King*. 17.30.
*Iudg*. 16.23.
*Acts* 19.33.
2 *King*. 19.37.
*Exod*. 32.46.
2 *King*. 1.2.
1 *King*. 22.13.
1 *King*. 16.32.

ſome Gentiles amongſt us at this day, which are but naturall men, therefore they doe not beleeve them; for when they profeſſed themſelves to be wiſe, they became fooles, ſaith the Holy Ghoſt. So then wee ſee now what Chriſt hath done for us, he hath bound that Serpent, which hath ſowne all the Tares, ſo that the devill is faine, for want of better lodging, to enter into Swine. Rom. 1. 22.

Heretofore, whereas one followed God, a thouſand followed *Baal*; But now Kings and Princes lift vp their heads, deſiring Chriſt to raigne with them, and in them. Heretofore wee made our ſelves like the wounded Man, wee were ſpoiled, we were ſtript naked, and wee were bathed in our bloud, being full of wounds, but now Chriſt hath furniſhed us, he hath waſhed us, he hath clothed us, and we are now become true Iſraelites; us, which were the vile and wilde Olives, he hath grafted upon the true Olive, and planted us in a fruitfull ſoyle. And what cauſe can wee ſhew for this, but only mercy? For heretofore we were called fooliſh, but the Lord hath made us wiſe, according to the wiſdome of God, in theſe dayes by his Spirit: but if yee deſerve to bee called the fooliſh Nation againe, then ye are moſt unhappy and moſt curſed. So now we have heard that the Lord doth reveale his counſell unto his Prophets, and how the glory of Iſrael is now revealed to bee the light of the Gentiles. And you have the cauſe why: becauſe the Jewes rejected their owne ſalvation. You have heard that the cauſe was onely his mercy and his love, becauſe mercy cannot containe it ſelfe within Jeruſalem. Deut. 31.

*A light to bee revealed to the Gentiles, and the glory of thy people Iſrael.*

You have heard why Chriſt is called light, why he is called the light of the Gentiles, why the Lord did change a curſe into bleſſing, and why the Gentiles did change darkneſſe for light, and a thouſand gods for one true God. Then the Gen-

Gentiles received more grace than they desired, for the Lord came uncalled unto their houses, and made a feast unto them in their owne houses. The light of the Gentiles is our light, your light, and my light: Christ is our grace, your grace, and my grace: and Christ is our salvation, your salvation, and my salvation. He came unto the Jewes, and for the Jewes, and yet his comming unto the Gentiles, was better than to the Jewes.

He came into the world when the world did abound in all wickednesse, and saved us when we most deserved wrath. Wonder at this, you that wonder at nothing, that the Lord would come to bring salvation, to redeeme our lost soules, even (as it were) against our wils: so that now we would not be as we were, for a thousand worlds.

The blindnes of the Jewes was, & is wonderfull, who heard of their rejection, and of our conversion, and yet understood it not, neither sought to prevent Gods wrath in rejecting of them. Therfore the Rocke, which should have saved them, shivered them in peeces: wherein was shewed their wonderfull blockishnesse, having it so often fore-told by their Prophets, figured in their Law, shadowed in their Sacrifices, and read in their Churches from Sabbath to Sabbath. Every thing that commeth to passe in Churches, in Common-weales, in Cities, in Countrries, in Kingdomes, and in Provinces; these are fore-told in the Scriptures, and yet none doe understand it, saving a few chosen ones whom God loveth: For, the comming of Antichrist, the overthrow of Kingdomes, the darknesse of Popery, the light of the Gospell, the conversion of the Gentiles, and the rejecting of the Jewes: all these are set downe in the Scriptures, and yet wee cannot understand it though wee heare it day by day, because we doe not give our mindes to understanding.

Such hearers shall stand in a maze before the righte-

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ous and terrible Throne of GOD: the dead ſhall riſe, the Trumpe ſhall blow, and all the world ſhall be in an uproare, and they ſhall ſtand quaking, when their hearing without profiting ſhall be laid to their charge, and they ſhall ſay; O we have knowne no ſuch thing. But ſurely if the Jewes could come out of hell, they would admoniſh us to take better heed how to heare: for wee heare as though we did not heare at all, our mindes are otherwiſe occupied. Now when wee ſee any thing come to paſſe as it is foretold in the Scriptures, then we muſt ſay as CHRIST ſaid, This prophecie is fulfilled, for all things that are written are come to *Scriptum eſt, & factum eſt*, that is, as ſure as it is written, ſo ſurely doth it come to paſſe. It prophefieth nothing, but that which truly is fulfilled in due time; and the more often it ſpeakes of a thing, the more certaine, the more excellent, and the more to bee beleeved it is. Like a Jewell that is beſet with pearle, ſo is our calling adorned with Scriptures, for ſo doth God tender our calling, which is often in his mouth, and we ſo often in his remembrance, that hee ſpeaketh of us in every Booke throughout the whole Scriptures; like a kinde Spouſe, whoſe Love is in a ſtrange Countrey, and hee delighteth himſelfe with thoughts and meditations of her: ſo hee did long untill the Gentiles were come to him againe, like the prodigall childe, whoſe Father did long till hee had embraced him. When ſhall my prodigall ſon come home againe, ſaith he? *Luke 15.* I will put my beſt garment on his backe, and my gold Ring on his finger, and his fare ſhall be the daintieſt morſell. And thus God longeth for our ſalvation, and hee knocketh at our doores; Is Faith here? is Love here? is one called the feare of God in this place?

And as love maketh lovers ſometime to ſpeake plainly and familiarly one to another, ſometime by darke ſpeeches and riddles, ſometime by letters, ſometime by dumbe ſhewes and ſignes, and ſometime to hide themſelves

ſelves one from another: So our God ſpeaketh ſometime plainly to his Church, ſometime darkly and myſtically, ſometime hee turneth his face from his Church and deare Spouſe, as though he would not ſpeak unto her for love; as appeareth in the Book of the *Canticles*. Of the caſting off of the Jewes, and calling in of the Gentiles; the firſt type or figure was *Cain* and *Abel*: *Cain* was the eldeſt ſon of *Adam*, and *Abel* the younger, yet God loved *Abel*, and accepted his ſacrifice: but God rejected *Cain* for his wickedneſſe, and he became a reprobate. Even ſo doth God, hee rejecteth the Jewes, which were the eldeſt ſon, the true Olive, and the naturall ſeed, and Gods deare children, if they had continued in obedience; and he taketh us, being but the youngeſt ſon, the wilde Olive, the ſeed of the wicked, and maketh us children by adoption unto him, only of his mercy, without any other cauſe.

The ſecond example was *Sem* and *Japhet*, both which were *Noahs* ſonnes: *Sem* was the ſecond ſon, and *Japhet* the firſt, and of this *Japhet* came the Gentiles: of him ſaid *Noah*; *God perſwade Japhet, that he may dwell in the tents of Sem*: that is, that they may be united together, as we ſee it is come to paſſe. Other ſheepe I have (ſaith CHRIST) which are not of this fold, them alſo will I bring, and they ſhall heare my voyce, and there ſhall be one ſheep-fold, and one Shepherd.

*Gen.* 9.
*Gen.* 5. 1. 2. 9. 24. 10. 21. & 11. 10.
*Gen.* 9. 27.
*Iohn* 10. 16.

The third type or figure was *Iſmael* and *Iſaac*, both the ſons of *Abraham*: *Iſmael* was the eldeſt, *Iſaac* the younger, yet *Iſaac* was choſen of God, and injoyed the Promiſe, and *Iſmael* his eldeſt brother, a mocker of *Iſaac*, was put away, the Lord was not with him.

*Gen.* 21.

The fourth type or figure was *Jacob* and *Eſau*, both ſonnes of *Iſaac*: *Eſau* was the elder brother, and *Jacob* the younger, yet God loved *Jacob*, and hated *Eſau*, becauſe *Eſau* contemned his birth-right, and ſold it to *Jacob* for a meſſe of pottage; and therefore *Jacob* ſtole the bleſ-

*Gen.* 25.

ſing

sing from him: so God blessed *Jacob*, but cursed *Esau*: whereby hee shewed, that the Lord did for the contempt of the Jewes, take away their birth-right and their blessing, and hath given it unto us.

The fifth type or figure was *Leah* and *Rachel*, the two daughters of *Laban*: *Leah* was the elder, but bleare or squint-eyed: *Rachel*, the younger, beautifull and faire, 17. Therefore *Rachel* was beloved of *Jacob*, and *Leah* despised, 18. Yet *Leah* was first married, 23. And also made fruitfull, 31. but *Rachel* also was after married, 28. and more beloved, 30. and having envied her sisters fruitfulnesse, 30. 1. and repented, God remembred her, and made her fruitfull. So Christ first married the Jewes, and made them glorious; but when they despised their glory, hee married with the Gentiles, and they envying their happinesse, of barren in all goodnesse, became fruitfull in true holinesse. *Gen.* 29. 16.

The sixth figure was *Manasses*, and *Ephraim*, the two sonnes of *Joseph*: *Manasses* was the eldest, and *Ephraim* was the youngest. Both of them *Joseph* having brought to *Jacob* his Father, that hee might blesse them, hee tooke *Manasses*, and put him towards *Jacobs* right hand, that hee might blesse him first and more plentifully, and hee tooke *Ephraim* and put him towards *Jacobs* left hand: but *Jacob* stretched out his right hand, and laid it upon *Ephraims* head, which was the younger, and his left hand upon *Manasses*, directing his hands so of purpose, for *Manasses* was the elder of them. Thus the Lord blessed us, when there was no hope left for us.

The seventh figure was *Rahab*, an harlot in Jericho, who was a Gentile, yet her heart was touched so, that shee received and entertained the Spies that *Ioshua* sent, and in time of danger hid them, that they should take no harme: signifying thereby, that the Gentiles should receive and embrace the Israelites and Messengers of the Gospell, and keepe them as safely, and defend them *Iosh.* 2.

as diligently, as *Rahab* did the Spyes of Iſrael.

*Ruth* 4. The eighth figure was *Ruth*, a Moabite: of her CHRIST JESUS vouchſafed to come as concerning the fleſh, to ſhew that he came not only of the Jewes, and for the Jewes, but alſo of, and for the Gentiles, which were the loſt ſheepe unhoped for, being ſtrangers from the Covenant.

*Iudg.* 14. The ninth figure was *Sampſon*, who being a Jew, would needs marry with a Gentile: ſignifying that CHRIST JESUS would alſo marry with the Gentiles, as hee did with the Jewes.

1 *King.* 11. The tenth figure was *Salomon*, who married *Pharaohs* daughter, which was an Ægyptian and Gentile, ſignifying thereby, that CHRIST would take him a Spouſe among the Gentiles to marry with himſelfe, as *Dauid* in the *Pſalmes* declareth.

*Pſal.* 45. 2 *Kings* 5. The eleventh figure was *Naaman* the Syrian, whoſe Leproſie is turned upon *Gehezi*, the leproſie of an Heathen and ignorant man turned upon an Iſraelite, and one that had the knowledge of GOD, being the ſervant of a Prophet: ſignifying that our leproſie of ſinne and ignorance ſhould bee turned from us upon the Jewes, who had the knowledge of the Law of GOD, but eſteemed it not, but were unthankfull for it. Many like examples there are in the new Teſtament. For like as the Cherubins, though ſevered in ſunder, yet looked one towards another: and both upon the Mercy-ſeat: ſo the old Teſtament and the New looke one towards another, and yet point at one and the ſame thing.

*Matth.* 3. The firſt type or figure in the new Teſtament, was the Wiſe-men, which were the firſt fruits of the Gentiles, and came from the Eaſt, being guided by a Starre: ſignifying that by the guiding of the Word and Spirit of God, the Gentiles ſhould come from all the places of the world to embrace CHRIST JESUS with joy.

*Matth.* 2. The ſecond type or figure was Chriſt his going into Ægypt

Ægypt, signifying thereby, that hee should goe from the Jewes to the Gentiles, because the Jewes refused him, through unbeleefe, abundance of wickednesse, and want of reformation: so wee see that nothing can drive away CHRIST but sinne.

The third type was, Christ whipping the Jewes out of the Temple, shewing thereby, that the Jewes should be whipped, or cast out of the spirituall Temple; and the Gentiles should occupie it. This (beloved) belongeth unto us, to whom the Lord so wonderfully hath made his light to shine. *Matth.21.12.*

The fourth figure is, the Parable of the Vineyard, that was taken from them that possessed it, and given to them that should bring forth the fruits thereof, and yeeld better increase unto the Lord of the Vineyard. *Matth.21.33.*

The fifth figure was, the Parable of the two sonnes, that were bidden to goe and worke in their Fathers Vineyard, of whom the first said he would not, and did repent, and went to labour in the Vineyard: the second said he would, and did not: the first signified the Jewes, which made many vowes, with such a shew of godlinesse, which was but hypocrisie, whom the Lord rejected and cast off, and said, that the Publicans and sinners should stand in judgement to condemne the greatest of them. *Matth.21.28.*

The sixth figure was, the Feast that the Lord made unto the disobedient Guests, whom the Lord invited to his banquet, which was only ordained for them, and who promised to come unto it, and yet refused and would not come, but alleaged slight excuses, taken from their love of earthly and transitory things above God. Therefore the Lord sent into the high-wayes, to call and compell the Gentiles to come, which came, though some left their wedding garments behind them. *Matth.22.2.*

The seventh type or figure was, the vision of *Peter* in Joppa, when hee was on the top of the house, where hee *Act.10.*

ſaw the veſſell come downe, that had in it all manner of foure-footed beaſts of the earth, and wilde beaſts, and fowles of the ayre, and creeping things, where alſo the voice ſaid unto him, *Ariſe*, PETER, *kill and eat*, wherein the Lord ſhewed unto him, that hee ſhould count no man uncleane, although the Gentiles then were counted uncleane, as were the uncleane beaſts ſet downe in the Law of God; therefore when *Peter* was ſent to *Cornelius* houſe, he ſaid, *Of a truth, I perceive that God hath no reſpect of perſons, but in every Nation he that feareth God, and worketh righteouſneſſe, is accepted of him.*

*Verſ.* 34.

Many other examples of our calling, as the ſtrayed ſheep, the loſt groat, the prodigall ſonne, and Chriſt eating with Publicans and ſinners, which when wee reade, wee ſhould caſt our figure, and ſay, Of whom is this ſpoken? of the Gentiles? then is it of mee, for I am a Gentile. But am I converted? if I be not, then have I not fulfilled this prophecie: therefore let us ſtrive to doe well, and to mortifie and ſubdue ſinne which dwelleth in our mortall bodies, for none but the valiant can enter into the Kingdome of heaven.

*Luke* 15.
*Luke* 5.

Now all theſe prophecies are fulfilled, the blind ſee, the lame goe, the dumbe ſpeake, the deafe heare, the maimed worke, the dead are quickened, the Lepers are cleanſed, and the poore receive the Goſpell. Therefore who will deſpaire, and ſay, Light is not revealed unto me, when as hee ſeeth it to bee revealed unto whole Nations? And ſo ſolemne is our calling, as that in ſo many places of the Scripture it is foretold, whereby wee ſee how dearely the Lord tendereth our ſalvation, like as a kinde Spouſe which was longed for, while ſhee was in a ſtrange Country, for Chriſt longed for the Gentiles, till they came home againe unto him. Therefore let us now conſider what hee giveth us, namely, righteouſneſſe and ſalvation: firſt righteouſneſſe, then ſalvation: firſt repentance, and then forgiveneſſe of

ſinnes,

ſinnes: the Sunne of the Goſpell, that wee ſhould ſee Heaven in Hell, and Light in Darkneſſe, and joy in anguiſhes. Let us not contemne our light, or grow careleſſe of it: let us not build with one hand, and overthrow with the other by prophaneneſſe; like thoſe men, which while they ſurfetted at their gluttonous tables, called upon GOD for health. Chriſt is not received with the left hand: if the father offering a gift, doe ſee the ſonne ſtretch forth his left hand, he will withdraw his gift from him. I ſay, let us not contemne our light, as the Jewes contemned their glory.

For what is light to him that will ſhut his eyes againſt it? What is this light? It is ſuch a glorious light, and ſuch an excellent revelation, that great and mighty Kings have earneſtly deſired to ſee, and Princes have laid downe their Crownes to reveale it. Let us embrace this light, let us take and put on the wedding garment, and goe to the banquet unto which a thouſand meſſengers have invited us, and alleage none excuſes: ſay not; *I have married a wife, I have bought Oxen, I goe to ſee a farme, &c. and therefore I cannot come*, neither will I come. Well, doe ſo, if that yee will needs: but remember that thou waſt invited, and therefore the bleſſing ſhall be given to another: and *Eſau* ſhall weepe for the bleſſing, but ſhall not have it.

*Matth.13.*

*Matth.22.*

*Hebr.12.*

But give me a reaſon, I pray thee, why thou wilt be called the ſervant of God, which doeſt not ſerve him; or the childe of God, which doeſt not love him: or the Diſciple of Chriſt, which doeſt not learne of him: yet his raine falleth upon all, juſt and unjuſt, and he giveth thee all things for nothing: The Sunne doth give his light for nothing, the dew doth give his moyſture for nothing, the Rivers doe give their waters for nothing; and the Earth doth give her fruit for nothing.

What ſhall we doe then when the Sunne ſhineth? Wee muſt not doe as we doe in the darke, for then men ought to betake them to their labour. Learne of the Savage beaſts,

*Rom.13.*
*Epheſ.5.*

who as ſoone as the day ſprings, betake them to their travell, and every bird welcommeth it with many a ſweet ſong. CHRIST is light, and this light is come; therefore hee that ſeeth not now, is blinde. Are not they then blinde which yet ſee not, that prayer for the dead is vaine, needleſſe, and bootleſſe? But thicke darkneſſe needs a mighty light to chaſe it away. So that he which beginneth to root out ſome errour or ſuperſtition, at the firſt ſhall have much adoe: for cuſtome and naturall corruption are the firſt cauſers of hereſie, and ſhall crie againſt her in the maintenance thereof: and withſtanders of reformation ſhall ſay, Great is *Diana* of Epheſus: and ſo for a long time they ſeeme to waſh the *Æthiopian*, or the black Moore; the more they waſh him, the more they gall him, and yet he is an *Æthiopian* ſtill: but in the end the Arke ſtandeth, and *Dagon* falleth downe, and truth triumpheth over falſhood, having got the victory; and light chaſeth away darkneſſe with the brightneſſe thereof. Why then doth this darkneſſe continue amongſt us ſtill? To him that asketh, what Scripture have you againſt it? it is ſufficient to anſwer, what Scripture have you for it? For if the Word command it not, God rejecteth it, and will ſay, who hath required theſe things at your hands? But what is this? for every idle word you muſt give account, as our Saviour JESUS CHRIST ſaith, *Mat.*12. And whatſoever is not of faith is ſinne, *Rom.*14.23. They aske, What, ſhall wee not ſay, God be with them? Why ſhould you? Why (ſay they) muſt we ſay nothing? What if thou doe not? What ſaiſt thou, when thou mentioneſt the death of thy firſt Fathers, *Adam, Seth, Enos, Enoch, Noah?* Doeſt thou leſſe love theſe, not praying for them, than thou doeſt them, for whom thou ſaiſt, God be with them? &c.

2 *Sam.*5.

But thou haſt ſpeeches enow to uſe if thou wilt needs ſay ſomewhat, and leave ſuch ſuperſtitious and offenſive ſentences: if he be a good man, thou maiſt ſay, The Lord

be

be thanked for his deliverance, or the like; but if hee be not, then thou maist say, God grant we may doe better than he hath done, and that by his fall wee may learne to rise from sinne, or some such thing: whatsoever he be, thou maist say as *David* saith of his childe, giving a reason why hee would not pray for him any longer being dead: Can I call him backe againe? I shall goe to him, but hee shall not returne to mee: or any other words, so they be wise, and therefore not against the Word. What then is to be done? As *Jacob* said to his wives and children; Give mee your Idols, that I may bury them: so say I unto you; Give mee your superstitions, that I may bury them, that they may remaine with you, or in you no longer, to the dishonour of God, offending of your weake brethren, or to my griefe. For I am jealous over you: and because you are mine, and I am yours, O that my voice were as the whirle-wind, to beat downe, root out, and blow away all your superstitions, that they may no longer reigne amongst you! Or rather, O that CHRIST which is our light were come into us all, and shined so bright, that we were ashamed of all our darkenesse! Of all, not of minde only, but of will also, and of workes, that we no longer would walke in darkenesse, for few have the will to walke according to the Word, either in darkenesse or light: wee can see to sinne in the darke as well as in the light: and doe rather, because the light discovereth both the harlot and the theefe; so they are afraid of the light: but assured be wo, where light is not, CHRIST is not, for CHRIST is light: and let none be afraid to seeke this light which is so good, so excellent, and so profitable for us; for it doth not only descry it selfe, but all other things round about it. Therefore if thou have this light, thy faith, thy feare, thy love will shew it selfe, and good things cannot now hide themselves, for he that is light, doth delight to please God in the light. It is no marvell though a man stumble in *Iohn* 1.

the

the darke: but he which ſtumbleth in the light, is not very ſtrong, becauſe he ſeeth his way before him. Once we ſtumbled at every ſtraw when we walked in darkneſſe: for then wrath had a fall, pride had a fall, luſt had a fall, drunkenneſſe had a fall, penury had a fall, ignorance had a fall: or if you will, pride roſe, and we fell, luſt roſe, and we fell, &c.

Were *Ægypt* as light as *Goſhen*, we ſhould have Idolaters as joyfull as true worſhippers; but there is palpable darkneſſe, tedious, fearfull, and of long continuance in *Ægypt*, cleere light only in *Goſhen*: therefore flye *Ægypt*; but if thou live in *Ægypt*, that is, walke in darkneſſe, or commit wickedneſſe, though thou ſinne in the darke, the light will bewray thee, and thy conſcience will accuſe thee, and condemne thee for it. Therefore now give over darkneſſe, and arme thee with light, for our life ſhineth as the light; therefore now we ſhould be *Iſrael*, for *Iſrael* is revolted.

But many Scroules may be written of our ſins, and thus the Gentiles are as Gentiles ſtill. He that beleeveth not the Word, is an Infidell: he that beleeveth not God, is an Atheiſt: he that worſhippeth any thing more than God, is an Idolater: every mans conſcience ſhall condemne himſelfe. Yet men will leave godlineſſe for riches, but they will not leave riches for godlineſſe. What madneſſe? Yea, the Jewes never ſerved God at any time with ſuch devotion, as many doe now their gold and their riches: O intolerable wickedneſſe! For many there are that could be content never to dye, but live ever here with their riches and pleaſures. And is not the godly more deſpighted for his godlineſſe, than the wicked for his wickedneſſe?

Are not the members of Chriſt more hated, and worſe entertained by us, than the limmes of Satan? So dearely every one loves ſinne, and drawes ſinne upon ſinne, till there bee a chaine of many linkes, and monſters therein drawne moſt loathſome. And though we of our ſelves run ſwiftly to hell, yet the moſt drive us, to make us hie faſter:

they

they come unto us, and say, Your fathers loved us well, and said unto us, If you will be faire, you shall be wise; if you will be drunke, you shall be rich, &c. Yea, every one pointeth, and sheweth us the way that leadeth to destruction: and how few are the number of them that doe shew us the way of vertue and godlinesse?

And thus wee are even as forward as those Jewes that strive who shall come into hell first. Who did ever thanke God that he was not borne an hundred yeares agoe, when ignorance spred over all, and all Ægypt was smitten with darknesse? or that the Lord hath not left him to himselfe to become an Atheist, or an Epicure, which lives without God in the World? We have all Gods gifts offered us, but we have refused them. Christ brought light: but we had rather he had brought darknesse; for we loved darknesse more than light. The Angels, the Heavens, the Word, the Spirit, are light, and we that see it, are darknesse; for wee cannot abide light, but are like an Owle that flyeth out of a bare field from the light of the day, such a death is day unto us. Faith is flowne away, Truth is become a Pilgrime, and every string is out of tune. Hee that should weepe and be sorrowfull, laughes: and truth is brought to the ground, yea, poore truth is persecuted to death: but sinners are stubble, and their sentence is, Burne them.

How fine would bee the way of vertue, if you would pare away the rubs that are in it, if you would take away all occasions of sinne, and give it gall to eat, and when you have done so, set a crowne of thornes upon the head thereof, and when you have thus crowned it, make it carry the crosse, and when it hath carried the crosse, condemne it, and when you have condemned it, put it to death, and when you have put it to death, bury it; and when you have buried it, roule a great stone upon the head of it, and set watchmen to keepe it, even fasting and prayer, that it may never rise againe to reigne any more? The which the Lord for his mercie sake grant. *Amen.*

THE

# THE CALLING of IONAH.

IONAH 1. 1, 2.

1. *The Word of the* LORD *came to* Ionah *the ſonne of* Amittai, *ſaying*;

2. *Ariſe and goe to* Ninive, *that great Citie, and crie againſt it, for their wickedneſſe is come up before me.*

YOU have heard the ſweet Song of old Father *Simeon*, like the pleaſant ſong of a ſweet bird before her death, ſetting forth the joy of the righteous that embrace Chriſt Jeſus. Before Chriſt Jeſus vouchſafed to come to us, we would not come unto him, but in all our doings we wrought our condemnation, and through the innumerable heapes of our iniquities, laboured to drive him without all hope of mercy, from us. So we continued like flyes, which flutter about the candle, till they have conſumed themſelves. When wee had done as much as in us lay, to drive him away from us, then hee ſaved us, and recompenced good for evill unto us. So that if God had loved us no more than wee loved our ſelves, wee might have periſhed

riſhed in our ſinnes, and our bloud ſhould have beene upon our owne heads. If Chriſt be the Light of the Gentiles, let us embrace him, and every one walke as becommeth the children of light: but many doe ſhut their eyes againſt it, leſt they ſhould ſee: and not onely many ſmother their owne light, but the Sun ſaith unto the Moone, Shine not; and the Moone ſaith unto the Stars, Be not bright. And many have ſmothered their light ſo long, that the dampe hath put out the candle; and thus they labour to bring the darkneſſe of *Ægypt* upon *Goſhen*: ſo that their eyes have forgotten to ſee: and ſo many goe out of the way, becauſe they would not looke upon the candle, and the Devill giveth to every one that which hee wiſheth, ſo it may be for his hurt. But who can but pitie, that with the ſame Manna which commeth from heaven, and feedeth many to life everlaſting, ſo many are poyſoned, and finde in it nothing but the ſavour of eternall death.

The Jewes had no cauſe to envie our Light, for he gave them glory: he was poore, and yet he gave them riches: he was counted baſe, and yet he made them honourable: hee was contemned, and yet he made them beloved: they were full of darkneſſe, and he brought them light; but they contemned his light, and ſo procured their owne condemnation. And therefore now it is come to paſſe, that they are become vagabonds upon the earth, and moſt contemned of all other nations, and in every people have a dwelling, ever ſince they propheſied evill unto themſelves, ſaying, His bloud be upon us and our children, goodneſſe hath put on the face of baſhfulneſſe amongſt them.

If thou embrace Chriſt as *Simeon* did, then Chriſt is thy glory: but if thy glory conſiſt in beauty, which fadeth; in gay cloth, which weareth; in wealth, which waſteth; or in gold, which ruſteth; then Chriſt is not thy glory.

We have gone long with an old man, and now we have loſt him, but wee are loth to part with him, hee is ſuch a

good

good companion: nevertheleſſe wee hope to finde him againe in *Ionah*.

We have gone but ſlowly with him, as with an old man that is not very ſwift of foot: but now wee muſt run with *Ionah*, as with a poſt, leſt *Ninive* be deſtroyed.

*The Prophecie of* JONAH.

I need not to ſhew the authority of Prophets: but concerning their ſorts and differences, there are three ſorts of Prophets. The firſt were ſuch, as called upon the name of the Lord in Prayer for the people, and received an anſwer from the Lord in the peoples behalfe: of which ſort was *Samuel*, and theſe were called Seers. A ſecond ſort of Pro- 1 *Sam.* 10. 1.
phets, were ſuch as God raiſed to expound the Law, and declare the will of God unto the people, when the Prieſt, and ſuch as ſhould doe ſo, were ſlacke in their callings, of which ſort was *Eſay*, *Ieremie*, *Ezechiel*, *Daniel*, *Hoſea*, *Ioel*, *Amos*, *Obediah*, and the reſt of the holy Prophets. A third ſort, were ſuch as haye beene ſince Chriſt, working ſuch like effects, of which ſort was the Prophet *Agabus*, of whom mention is made in 11. of the *Acts*, and 28. *verſe*.

Now in the ſecond ſort of theſe, was *Ionah*, whom God ſent to declare his will to his people, unto whom alſo the Lord did reveale the ſubverſion of Kingdomes, the overthrow of Tribes, the captivitie of Nations, the Calamities that were to come unto the ſonnes of men for iniquitie and rebellion againſt God.

As all wiſe men were not borne at once, nor lived together: ſo theſe holy Prophets have not beene at once, but were raiſed up by the Lord God, ſome here, ſome there, according to his pleaſure, and as he ſaw the people ſtand in need of them, by reaſon of the corruption of the times.

And furthermore, the LORD hath not at any time revealed unto one of theſe, all things that might be revealed, but as much as was ſufficient for them, every one in their times and places. Neither hath any of them told as much

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And furthermore, the LORD hath not at any time revealed unto one of theſe, all things that might be revealed, but as much as was ſufficient for them, every one in their times and places. Neither hath any of them told as

much

much of the will of God as might bee declared, nor fully expounded his Lawes: but the Patriarkes left some to the Prophets, and the Prophets left some to the Apostles: but they have left none for us, but they have all set open the whole will of God unto us, and every Prophet now bringeth only gold, myrrh, and frankincense, like the Wise men that came to see our Lord.

There are three things that moved me to take this storie in hand above all others. First, because you know the storie, and therefore can the better conceive of the matter as I goe forward with it. Secondly, because it is briefe, and doth containe a great deale in a little. Thirdly, because it is most agreeable for the time and state of this sinfull age wherein we live, and therefore most convenient for us. It is manifest that *Jonah* lived in a very troublesome time, namely, in the time of *Ieroboam* the sonne of *Ioash* King of Israel, a wicked King, though not hee that is called the *Ieroboam* that made Israel to sinne. For of this second *Ieroboam*, in whose time hee prophesied, it is written, 2 *King.* 14.24. He departed not from any of the sinnes of *Ieroboam* that made Israel to sinne; which commendeth the holinesse of *Jonah*, in that he in the midst of their corruption wherewithall the people were overflowne, was uncorrupted and unspotted, and called to be a Prophet amongst the people of God. For hee had prophesied in Israel, before he was sent to *Ninive*, as the Word also doth argue; which layeth open and magnifieth the great love of God, in that hee sent a Prophet to admonish this ungodly people, when as hee should have sent a thunder-bolt to terrifie them, or rather utterly to destroy them; so that there mercie stept before judgement.

2 *King.* 14.25.

His name was *Jonah*, which signifieth a Dove, which admonisheth us, that as wee labour to bee as wise as Serpents, so wee should also desire that wee might be as simple as Doves. His fathers name was *Amittai*, which signifieth

tifieth Truth. I would that Truth were every Preachers Father.

There are two ſpeciall things contained in this Hiſtory. 1.
The firſt, the great mercy of God ſhewed unto three ſorts of men: the *Ninivites*, *Jonah*, and the *Mariners* in reſpect of the Ninivites, that he ſent a Prophet to Ninive, a City of the Gentiles, which were ſtrangers from the Covenant, from the Promiſe, and ſtrangers from the Common-wealth of Iſrael, and converted them by his preaching, and ſo ſpared them now.

In regard of *Jonah*, that being, for his diſobedience in flying to Tarſhiſh, when he was ſent to Ninive, throwne into the Sea, he prepared a great Whale to ſwallow him, and in his belly, even in the bottome of the Sea, where there was no hope of life for him, preſerved him: and after three daies delivered him thence ſafe, and then caſt him not off, but continued him in his calling, and wrought powerfully by him, both in the ſhip, converting the Idolatrous Mariners, and in Ninive, humbling the King, and the whole City. 2.

And laſtly, when he had moſt unworthily doubly murmured and juſtified himſelf againſt God, he contented himſelfe with gentle and milde reproofe of him. In conſideration of the Mariners, that having beene Idolaters all their lives, and now in danger, giving the honour of God to their own fancies, God yet converteth them, ſo that they called upon him, and ſacrificed and made vowes unto the true God; and by his mighty power, having the Wind and Seas calmed, were then, and for ever ſaved. 3.

The ſecond thing is *Ionahs* fall, and riſing againe. His fall firſt, ſinning, both flying from God, and murmuring, and therein juſtifying himſelfe: Secondly, ſuſtaining his puniſhment, manifold and long feares, caſting into the Sea, and continuing in the Whales belly three dayes, and afterward his reproofe and conviction. His riſing, firſt,

repenting in the ship, in the belly of the Whale, and being cast out of it. Then also faithfully discharging his duty, crying against Ninive couragiously.

We have seene *Ionah* a farre off; if we would, we might see him neerer. He that receives a Prophet in the name of a Prophet, shall receive a Prophets reward. Therefore let us prepare our eares to heare, and receive the Word of God, preached by the Ministers, and let us thinke, that *Ionah* is come againe to our houses to preach, and whether it be 40. dayes, or 40. weekes, or 40. yeeres; they that live like Sodome, shall bee punished like Sodome. But as our Saviour
Mat. 24.21. saith to his Disciples, *Pray that your flight be not in Winter, nor on the Sabbath:* so say I unto you, Pray that the Lords comming be not on the weeke dayes, for if hee come then, how should he finde you? Therefore I pray you learne at least now, and give good eare, that you may heare sufficient for all the weeke.

*The Word of the Lord came to* Ionah, *the sonne of* Amittai, *saying, Arise, and goe to Ninive, &c.*

Herein I observe, that *Ionah* went not before he was sent: for going to preach unto the Gentiles, it was needfull that he should have a speciall Calling and Commission from the Lord himselfe: for it was unmeet to cast the Childrens bread unto the Dogs, unlesse he had a speciall Commandement from God so to doe.

None ought to take upon him the function of preaching in the Church, unlesse they have their warrant or authority from God, as *Aaron* had. And although they have not their
Heb. 5.4. authority in that forme and manner, as *Ionah* had his, namely, as it were by word of mouth even from God himselfe, *Arise and goe to Ninive*: yet they must have their warrant from him, else their calling is unlawfull.

But now here is another authority crept into the Church, that makes so many Idols, which have eyes and see not, tongues and speake not, eares and heare not, and that is this,

when

when one ſtalleth up another into *Moſes* Chaire, not having *Moſes* Rod, nor *Moſes* Spirit. But this Gall will not hold ſpurring. Further, I obſerve, that as the Word of the Lord came to *Ionah*: ſo the word of the Pope came to his Prieſts, Jeſuits, and Seminaries, but ſo and in ſuch ſort many times, that they are drawne to Tyborne, while Maſſes are ſaid for them at Rome.

*The Word of the Lord came unto* Ionah, *&c.*

That which came unto him, was not alwayes with him: but ſo it was, that when the Word of the Lord came unto any of the Prophets, then they were well furniſhed with ability to teach, to preach, to reprove, or to command whomſoever the Lord would have ſo handled. As by example: *Nathan* the Prophet bid *David* the King, that hee ſhould build a Temple, 2 *Sam.* 7. and 1 *Chro.* 17. And a little after, he came and bid him, that he ſhould not build it. Where we ſee, that when hee bid him build it, then the Spirit of the Lord came not unto him, to bid him ſo to doe. And therefore the Spirit of God came unto him the very ſame night, and bid him that he ſhould goe to *David*, and bid him, that he ſhould not build it. For this is evident, that as God himſelfe is conſtant, ſo his Spirit and his Word are conſtant, and therefore never ſaith and unſaith one thing.

2 *Sam.* 7.
1 *Chron.* 17.

Againe, the Prophet *Eliſha* ſaid, 2 *King.* 4. that the Shunamites heart was grieved, but the Lord had hid it from him, and had not as then declared the ſame unto him: which doth note unto us, that the ſame word whereby the Lord hath and doth reveale marvellous things unto the Prophets, was not now upon him, neither is alwayes upon any Prophet, but according to the Will of God it comes unto them, to reveale unto them what hee would have them to doe, and when it pleaſeth him.

2 *King.* 4.

Alſo *Daniel* ſaid, that the Lord did not reveale the Kings Dreame unto him, for any wiſdome that hee had

*Dan.* 2. 30.

more than any living, but onely for the Kings sake, and for the poore people of Gods sake: and so you must thinke of us that are the Ministers of the Gospel, that the Lord doth not reveale his will unto us, for any wisdome or worthines that is in us, more than other man, but for your sakes, and that we might reveale it to you. Therefore heare us even for this cause, because the Lord hath revealed unto us these things for your sakes and good.

From the calling we come to the charge.

*Arise, and goe to Ninive, that great, &c.*

God commeth and findeth us all asleepe, then he bids us arise; for they are not fit to convert others, which are not yet converted themselves, according to that saying of Christ to *Peter*; When thou art converted, strengthen thy Brethren, teaching them by your experience. Luke 22.30.

Now adayes men take upon them to reprove others for committing such things, as themselves have practised, and do practise without amendment, notwithstanding their diligence in teaching others their duty; they can teach all the doctrine of Christ, saving three syllables, that is, *Follow me*. Therefore these are like some Taylors, which are busie in decking and tricking up others, but goe both bare and beggerly themselves. Yet they will not let us plucke out the mote that is in their eyes, untill we have plucked out the beame which is in our owne eyes.

*Goe to Ninive.*

Ninive was the greatest and ancientest City in the land of Assyria, and the name of it signified *Beautifull*, which name was given it, rather for the greatnesse and beauty thereof, than for the name of *Ashur*, which was the builder and first founder thereof, as we read in the Booke of *Genesis*. It had a faire name, but foule deeds, like this City. Gen.10.12.

*Goe to Ninive, &c.*

God would not suffer any people to bee untaught: therefore hee hath written this name in great letters, easie

to

to bee read of all. The heavens declare the glory of God, and the firmament sheweth the worke of his hands. They have no speech nor language, without them is their voice heard. Their line is gone forth thorow all the earth, and their words into the ends of the world. In them is manifest for all what may be knowne of God. For his eternall power and Godhead are seen by the creation of the world: but especially he teacheth some by his Word also. Therefore he sent unto the old world *Noah*, *Lot* to Sodom, *Moses* to Israel, and here *Jonah* to Ninive. But when *Paul* with *Silas* and *Timothy* had gone thorowout Phrygia, and the Region of Galatia, they were forbidden of the holy Ghost to preach the Word in Asia. Then came they to Mysia, and sought to goe into Bithynia, but the Spirit suffered them not.

*Psal.19.1.2,3.*

*Rom.1.19,20.*

*Genes.9.*
*Genes.19.*
*Acts 16.6.*

*Goe to Ninive.*

The Jews would not heare the Word of God by *Jonah*, and therfore the Lord sent him to Ninive. They that grieve the Spirit, quench the Spirit. Then goes the Prophet from Samaria to Ninive. The Word was in Samaria, it went thence to Ninive: the Gospell was at Ephesus, it is come into England: it is gone out of the City, but it may depart from England againe. If any thinke that hee standeth, let him take heed lest he fall.

*Revel.2.4,5.*

*1 Cor.10.12.*

But the Prophet goes from Samaria to Ninive, that was both to shake off the dust of his feet, to witnesse against them their obstinacy and hardnesse of heart, and secondly, to let them see that the wicked Gentiles were more righteous than they, in that they repented at the voice of one Prophet; yea, and that with one Sermon: whereas themselves refused, and resisted all the holy and worthy Prophets that God sent unto them. And thirdly, it may be to signifie, that the Jewes for their contempt and negligence should bee rejected, and the Gentiles should bee received into the favour of God, that they might bee an holy and

ſanctified people unto the Lord in their trouble.

*That great Citie.*

*Ionah* 4.11. Ninive had fifteene hundred Towers in it, as ſome doe write, and an hundred and twenty thouſand little children (as it is noted in the end of the ſtorie) therefore it may well bee called a great Citie; but the greater it was, the more ungodly it was. For as one man taketh ſickneſſe of another; ſo one man is infected by the wicked words, & ill example of another, and ſo taught to ſin the more till the meaſure of ſinne bee full.

*And cry againſt it, &c.*

Firſt, God biddeth him, Ariſe and ſhake off all impediments, and then to goe and call them to the battell; and now he bids him cry out againſt them, and ſo terrifie them. Every Prophet is a Cryer, as appeareth, where the Lord *Eſay* 48.1. biddeth *Eſay* to lift up his voice like a Trumpet. Every Prophet muſt both bee plaine and bold; and this many times maketh the poore ſervants of God to ſpeake their mindes as plaine and bold, as if they ſate in judgement. *Luke* 3. *John* was a voice, a voice would not ſerve, he was the voice of a Cryer, and yet he could not make all the crooked ſtraight, nor the rough plaine.

And becauſe all the Preachers of the Goſpell ſhould cry, that is, preach zealouſly, in the ſecond of the Acts it is written, The holy Ghoſt came down in fire and tongues: but this fire is quenched, and the tongues are tyed up, ſo that they that ſhould cry are ſtark dumbe: but though they cannot ſpeake, they can ſee if a great benefice fall, though it bee an hundred miles off: and *Pharaoh* had more care of his ſheepe, than we have of our ſoules.

If Preachers were not deafe, they needed not to cry one to another; but ſuch is the dumbneſſe of Preachers, and the deafneſſe of all ſorts of hearers, that there is great flowneſſe of followers, ſo that there is but little good done, and but a few fruits gathered.

If

If ye were not deafe, we need not to cry, but becauſe ye be dull of hearing, therefore wee cry with mouth, with heart, with hand, with foot, and with all the powers of our bodies unto you, and yet how little doe you regard it? But are not ye commanded to heare, as well as we to cry? Yea, the Cocke croweth when men are aſleepe, yea, the Cocke croweth, and ſtill *Peter* yet denyeth his Maſter. *Matth.26.70. 72 74.*

Before you cry unto the Lord, heare what the Word cryeth unto you, and let not your works cry for vengeance while your tongues cry for mercie.

When men heare the Preacher ſpeake againſt pride, hypocriſie, covetouſneſſe, or any other ſin, then they looke one upon another, as though it belonged not unto them: but who can ſay, his heart is cleane?

*And cry againſt it.*

Our ſins buffet God on every ſide, as the Jewes buffetted Chriſt, firſt on the right ſide, then on the left ſide, and never leave till they have provoked him to cry againſt us. When God cryes, then wee ſhould weepe, conſidering wherefore he cryes: for there is nothing that can provoke the Lord to cry but ſin, and that he ever cryeth againſt. Doe what you will, and ſay what you will, & the Lord will not bee offended with you, unleſſe you ſin: but if you commit ſin, he is juſt, and therefore will not leave till hee hath by crying ſlaine either you, or ſin, that reignes in you. For as an angry man ever purſueth that which he hateth, untill he hath deſtroyed it: ſo the Lord croſſeth and followeth us with his judgements, untill he hath ſlaine that, which moſt deadly he hateth, ſinne. *Prov.28.9.*

*And cry againſt it, &c.*

Reproofe is the neceſſarieſt office, yet is it leaſt regarded, yea, moſt abhorred. For now we thinke if one reprove us, he hateth us. But the Lord ſaith, *Levit.19.* Thou ſhalt not hate thy brother in thine heart, thou ſhalt reprove him, and ſuffer him not to ſin: noting thereby, that if we flatter any *Levit.19.17.*

in their ſin, or ſee them ſin, and not reprove them for it, it is a manifeſt ſigne that we do it of hatred, how great love and good will ſoever we pretend toward them: ſeeing the matter tends to the hurt of their ſoules, and the offence of God.

Yea, if a Preacher reprove ſin, he is thought to do it of hatred, or of ſome particular grudge: and to be too buſie, too bitter, too ſharpe, too rough; and therefore ſay, hee ſhould preach Gods love and mercie, for hee is a Preacher of the Goſpell, he tels us of, and threatens with the Law, and ſo throwes us downe too low, ſome to deſpaire: as though we preached the law onely or chiefly, and not the Goſpell alſo continually, to them that loath and ſtrive againſt their ſins though they ſinne grievouſly. Others as though they were galled, will ſay, Let him keepe his Text; or they will ſay, He is beſide his booke: as though no text in Scripture reproved ſin, and ſo of all doctrines, the doctrine of reproofe and reprehenſion of ſin, is moſt contemned, and leaſt eſteemed. But let a Preacher preach darke myſteries, or prophane ſpeeches, or unprofitable fables, or frivolous queſtions, or curious inventions, or od conceits, or brain-ſick dreams, and any of theſe will be more welcome unto them than reprehenſion, which is moſt profitable and neceſſarieſt of all. *Balaams* Aſſe never ſpake but once, and then he reproved. Then if *Balaams* Aſſe reproved *Balaam*, how much more ought *Balaam* to reprove Aſſes, or ſuch as will be no otherwiſe than beaſts in their behaviour? But perſwade your ſelves, beloved, which is moſt true, though wee ſpeake as if wee were angry with you, and threaten as if we would hurt you, and cry againſt you, as if wee hated you, yet wee love you in the deareſt blood we have; and therefore, though with perſecution we preach the law, to lead you to the Goſpell: wee preach judgement that you may finde mercy; wee preach hell to bring you to heaven; whatſoever and howſoever we preach, we do all to fill your hearts with joy in beleeving, and having made you fruit-

*Num.* 22. 28.

full

full in all good workes, present you without spot, nay, glorious also as a Virgin most beautifull, to the Lord of all grace and glorie, Christ Jesus.

Hitherto we have heard of *Jonah* called, and charged to cry; but what should he cry? indeed it is not expressed in this place. But what then? why then, the Papists may say, that hee was charged to crie against them for neglecting their Traditions. Assuredly they may with as great truth, and as much probabilitie, as they doe gather out of divers places of the new Testament, that they ought to be observed. But *Jonah* hath not left it doubtfull what he was to cry: for in the third Chapter, Verse 2. the charge is repeated, and thus expressed: Goe, and proclaime against it the proclamation which I speak unto thee. He was then to cry what God had commanded him. O that none would cry but what God had commanded!

*Iohn* 16. 12. *Iohn* 21. 25. *Act.* 1. 3. 1 *Tim.* 6. 20. 2 *Tim.* 1. 13. & 22.

But what did God command him to cry? even that which hee afterward cried: Yet forty dayes, and Ninive shall bee overturned. Overturned? Yea, ancient Ninive, faire Ninive, proud Ninive must be destroyed. No man sits so high but destruction sits above him, and will fall on all that persist in their defection. Justice would have come against them, before it cried against them; but God the most gracious would have them cryed against, that they might cry out woe and alas for their sins, so preventing deserved and threatned vengeance: for they hearing the crie of God, cryed out themselves, and that in great humbling to God, so God heard their cries, and tooke pittie on them.

*Isaiah* was commanded to cry, and he cried: All flesh is grasse, yea all the glory thereof like the flower of the field. The grasse withereth, the flower fadeth, when the Spirit of *Jehovah* bloweth on it. Surely the people is grasse. *John* was commanded in the spirit of *Eliah* to cry, and he cryed, Prepare the way of *Jehovah*, make even in the desart a path for our God. And *Jonah* was commanded to cry, and hee cried:

*Esay* 40. 6, 7. *Esa.* 40.

Matth. 3 3. cryed: *Yet forty dayes and Nineve shall be overthrowne.* And
Jon. 1. 2. & 3 2. all the Preachers of the Gospell are commanded to *cry* and
Isay 58. 1. that *aloud*, not to *spare*, to lift up their voices like a Trumpet, to shew Gods people their defections, and the house
Isa. 40. 4. of *Jacob* their sins. And then also, if they thereby be truly humbled, to proclaime unto them, Their iniquitie is pardoned, they have received at the hand of *Jehovah* dou-
1 Cor. 4. 4. ble for all their sins. *It is required of the disposers of Gods secrets, that they bee found faithfull.* And woe to them that love the pleasures of sinne more than the glorie of God.

*For their wickednesse is come up before mee.*

*For, &c.* Wee have heard the charge it selfe given, heavy newes, that a most beautifull Citie, a most rich Citie, a most populous Citie, and a most ancient Citie, must bee overturned, and that within forty dayes; what is the cause? *Their wickednesse is come up before mee*: as if hee had said, Ninive hath followed her lusts, and forgotten the Law, to satisfie her desires; shee hath notoriously despised her Soveraigne, defied all well meaning, all good dealing: and this is knowne to the just judge, and at his barre shee is arraigned, and her accusers stand crying at the barre of justice. Therefore shee may no longer be forborne, execution of justice must needs bee done: let her therefore prepare for death: and that shee may *cry against her, Yet forty dayes and Ninive shall be overturned: for their wickednesse is come up before mee.*

When God sends cries unto a people, it is a most manifest signe, that their wickednesse is come up before him, which doth cause him thus to exclaime, thus to crie out against them. And then if they will not repent, whilest Gods cryes continue crying amongst them, the Lord of Hosts will rise up in armes against them.

*Their wickednesse.*

Will you see the Ninivites in a scroll, that withall, you the daughters of Ninive may see, that wealth and wicked-

neſſe go together, proſperity and ſecurity kiſſe each other? Ninivy (ſaith *Nahum*) was like a poole of waters, moſt populous, and full of all ſtore, which to increaſe, it was wholly full of lying, deceit, and fraud, full of robbery, oppreſſion, and all violence, a bloody Citie: whereby it increaſed in wealth, they flouriſhed in honour and glory, and therefore as *Zephany* hath it, was a rejoycing, a rioting Citie, ſate ſecurely, and proudly contemned others; ſaying, I am, and none is beſides me. Moreover, it was the Miſtreſſe of witch-crafts, a moſt idolatrous Citie: yea, ſold people through her whoredomes, and Nations through her Witchcrafts, and made other idolatrous like her ſelfe, as 2 *King*. 16. 10.

*Nah.* 2. 8 9. 3. 2. & 2. 11, 12.

*Zeph.* 2. 15.

*Nah* 3. 4.

*Their wickedneſſe is come up before mee.*

Sinne mounts up on high, like the Tempter, which led Chriſt unto the top of the pinacle, to behold all the pleaſures of the world at once, and then becauſe we have falne downe before the God of this world, and tempted the God of heaven, whether he be juſt or no; therfore wrath ſpeaks out of the fire. Now thou haſt taken thy pleaſure, thou muſt alſo take thy puniſhment.

A moſt heavy and grievous thing it is, if you knew what you are doing here, and what your ſinnes are doing at the barre of Gods juſt judgement. For even now before you came hither, you were ſerving the Devill in ſin, but now it is too late to ſpeak of it, and where are they now? fleſh and blood could not ſtay them, nature could not ſtay them, pleaſures could not ſtay them, riches could not ſtay them, nor they could not ſtay themſelves, but they are aſcended up before the face of the eternall God, to ſtand at his bar, and cry for vengeance to fall upon us, for committing ſuch hainous ſinnes againſt the Majeſty of God.

An Arrow is ſwift, the Sun is ſwifter, but Sin is ſwifteſt of all: for in a moment it is commited on earth, it comes before God in heaven, and is condemned to hell; for though

though *Nimrod* could not climbe to heaven, his sins flew up to heaven: and though we stay below, our sins ascend high, like the Tower of *Nimrod*, but they fling us downe to confusion, and we become Babel. For when we sin, we are as the shell-fish, which the eagle taketh, and flyeth into the aire with, and then letteth it fall upon the rocks, and so dasheth it in peeces, and then devoures it. For the wrath of God taketh us up on high, and throweth us down low upon the Rocks of shame and contempt, and terrour of conscience: and so having crushed us, and bruised our very bones, consumes us with double death, the grave devouring us, hell swallowing us.

*Is come before mee.*

To them which aske, how our sinnes ascend and flie up before God, I answer, God here speakes unto us after the manner of men, who cannot see a thing afore it be brought unto them, even where they are, and before them. So that hereby is signified, God had seene their wickednesse.

We fast as before him, we pray as before him, wee give almes as before him, and we doe every good thing as before him, because we doe it freely, and as it were, not caring who lookes upon us. But we sinne as behind him, because we hide and cloak our sins, and commit them in secret, loth that men should spy them: our conscience in such actions accusing us, and instantly telling us, wee are about that which we cannot justifie. And we suppose that we sin behind him, because wee sinne here below, saying with our selves in the consideration of our blinded hearts, as *Eliphaz* accused *Job* to have said: is not God in the height of heaven? and see the highnesse of the stars how high are they? Therefore how should God know it? Should hee be able to see through the dark? The thicke clouds are a covering to him, that he may not see, and he walketh up and downe the round circle of the heavens. But then chiefly we imagine that God beholds us not, when men cannot see us:

*Iob* 22.12,13, 14.

as

as if God could not know, when men cannot spy. But let us not deceive our selves, for God seeth not as man seeth. Man can see but onely outward things committed in action, but God seeth, and knoweth, and searcheth the secrets of the heart, yea, the secretest thoughts and imaginations of it. Againe, man can see but one thing at once, he cannot turne his right eye one way, and left eye another: he cannot see before him & behind him with one looke: but God seeth all things at all times. Though wee sin as closely as wee can for feare of hatred, or shame of the world, or for any other respect; yet God saith, Your sin is come up before me. For though we cover it, and hide it, and colour it, yea, and as it were, bury it as well as lyeth in us, yet all is open unto him; therfore he saith, Your sin is come up before me.

For when we speake evill, he is all Eares to heare us, and when we doe evill, he is all eyes to behold it: Therefore O foolish man, doe not thinke that God seeth not what man seeth not: for when he lookes up, he sees all below also, and when he lookes down, he sees all above also. If hee should not, much wickednesse should lye in darknesse unregarded, and men should not be terrified from sin, but rather by the example of other allured to sin freely, secretly. For, *Ananias* might have gained by his craft, if God had not seene his heart, which men saw not: but God saw his distrustfull, and dissembling, and corrupt heart; therefore he lost his goods, and his life too. *Acts 5.*

If God had not seene that which men see not, *Gehezi* might have gained a bribe for his labour, when he ran after *Naaman* the Assyrian, and told him a lye for his profit: But God seeing his fetches, which men saw not, turned his bribe to a leprosie, and so made him a Leper for his labour. A fearefull example for such as take bribes: yet many care not what bribes they take, so men see it not. *2 King. 5.*

The man that said, Bee merry my soule, and take thy pleasure *Luke 12.*

pleasure for many yeeres, might have done it, had not God seene him: but he espied him falling to godlesse security, and threatned him that night to bereave him of his soule. Forget it not, ye that abound in wealth, whose cup runneth over. If God had not seene *Achan* take up the peece of gold, he had kept it to himselfe for his labour, and no man should have knowne where he had it. But God seeing it (though closely done) rewarded him with shame in the sight of all Israel. O Lord, what is man that thou so watchest him? *Achan* would never have stolne, if hee had knowne that God did see him: *Gehezi* durst never have taken a bribe, if he had thought that God beheld his doings. Wilt thou steale, the owner looking on thee? Wilt thou speake treason in the Kings hearing? neither should we lye, nor sweare, nor steale, nor hurt, nor be prophane at any time, if we consider that the Lord seeth us, and remembred that he watcheth us: if wee would doe this, sin might goe a begging for want of service: therefore if you will marke but this part of my Sermon, that God seeth all, you would refraine from those things secretly, that are to the offence of God, which you for feare or shame, will not do before men: and you would say, even when your hand is at it, I will not doe it, because the Lord seeth me. But as when we sin, though in secret, he is all eyes to see us, and when hee sees it requisite to make some example, to teach all that when man cannot, nor will not discover us, he will shew that he saw us; then he is all hand to punish and plague us, and in the end, to root us out from all our pleasures: so when we repent, he is all mercy and love; and when we amend our lives, and leave all our wicked wayes, to walke before him ever after in holinesse, then he is all truth and righteousnesse, to forgive us all our former wicked life, and to wash us from all our uncleanesse. Now therefore repent thee of all thine evill that thou hast done, lament truly, runne and hye thee as fast as ever thou

*Iosua 7.*

thou canst to the throne of grace, prove whether thy repentance will not as boldly stand before God, and as powerfully cry for pardon, as thy sins speedily came up before God, and vehemently cryed for punishment. No doubt the Angell that cryed, Fallen is, fallen is Babylon the great, *Rev.* 18.2. though he cryed vehemently with a loud voyce, cryed not so audibly as thou shalt heare the Spirit of Truth crying and assuring thee, Thy sinnes are forgiven thee, the God of glory loveth thee, sin shall no longer reigne in thee, no evill shall hurt thee, no good thing shall bee wanting to thee, all things shall worke together to the best for thee. Wilt thou any more? hee shall ever dwell with thee, in whose presence is the fulnesse of joy, and at his right hand pleasures for evermore. Repent therefore, but repent truly, loath all sinne, grieve that thou hast committed any, flye every sinne, yea, whatsoever occasions of it, and all appearance of evill: but love the Truth also, and follow all Holinesse, and as much as in you is, have peace with all men, and the God of peace will increase your peace in Christ Jesus.

*Rom.* 6.14. *Psa.* 91.10.34. 10. & 84.11. *Rom.* 8.28. 2 *Chron.* 16. *Psal.* 16.11. 1 *Thes.* 5.22. 2 *Thes.* 2.16. *Heb.* 12.14.

All which, even this point that we speake of, *viz.* whatsoever we doe God seeth us, most sufficiently assureth us of; for this so often repeated speech, *Rev.* 2.2.9.13. and 3.1.8.35. *I know thy workes*: is spoken as to rouse the dead Sardians, 3.1. and to heat the Luke-warme Laodiceans, 3.15. so to commend the faith, hope, love, patience, &c. of the other Churches, and so to stablish, and set them forward therein, knowing he is just, and a liberall rewarder of them that seeke him, *Heb.* 11.6.

*Their wickednesse is come up before me.*

Sin once committed, casts no doubts of comming presently before God: but the thoughts of the heart of the carnall man, thinking of the way to Heaven, are the faint spies that went to the land of *Canaan*, which say, that journy is further than

than you are able to goe all your life, the way is like a thicket, and the doore like a needles eye: therefore it is impossible for you to come thither. But when you send Faith, Hope, and Love (those Messengers of Peace and Truth) they will bring you word, saying, Your Ruffes must be ruffled, and your Fardingals crusht, pride must bee put off, and other sinnes; and none shall bee kept out of Heaven, but such as love the World better than Heaven, or such as will take their sinnes with them: for they be unseeming the fashion of that Countrey: so that ere wee come thither wee must leave them; like the shadow when we goe into the doore, and we, must shake hands with them, and bid them farewell.

FINIS.

THE

# THE REBELLION of JONAH.

3. *But* Jonah *rose up to flie to Tarshish from the presence of the Lord, and went downe to Japho, and found a ship going to Tarshish: so he paid the fare thereof, that he might goe with them to Tarshish from the presence of the Lord.*

THe charge given to *Ionah* hath hitherto beene spoken of: now it followeth to bee shewed, how it was by *Ionah* discharged. First, *Ionah* rebellionsly neglected it; then being chastised, and so repenting, he faithfully discharged it. First therefore, let us consider his Rebellion: afterward we shall see his correction.

*But* Jonah *rose up to flye to Tarshish from the presence of the Lord.*

Wee cannot stand to speake of Tarshish, nor what it is to flye from God, but this shall bee our meditation: *Ionah* the Prophet was commanded to goe to Ninive, and there to cry out against sinne, to preach against pride, and all kind of ungodlinesse, thereby to reclaime them, and stirre them up, in laying open their sinne, and the punishment that hanged over them, that they might speedily repent, and so turne away from them the wrath of

God thereby deſerved. How beautifull ſhould have beene the feet of him that ſhould have brought ſo powerfull a meſſage, as ſhould have wrought ſuch an happy effect? How bleſſed ſhould Ninive have beene, when the Lord had vouchſafed them ſo great mercy? But ſtill one Flye
*Eccleſ.* 10. 1. or other marres the whole Box of oyntment: as ſoone as hee was commanded to goe thither, Satan ſtood in the gap, and entiſed him to goe to Tarſhiſh, for hee thought, that if he could let *Jonah* from going to Ninive, then firſt of all hee ſhould put a ſingular Prophet out of Gods favour, and bring upon him ſome judgement, not onely inward, as torment of Conſcience, decay of Gifts, or the like: but viſible alſo, whereby the people to whom hee had preached, might thinke he was ſome falſe Prophet, as they are ever ready to condemne for hated of God, whom they ſee grievouſly afflicted. And ſo ſecondly, the people ſhould be hardned in their ſinnes, and obſtinately condemne ever after, him, his like, and their preaching too. And thirdly, the godlieſt, the moſt populous, and the wealthieſt City in Aſſyria ſhould be deſtroyed, the good with the wicked, the young with the old, one with another, all ſhould unrepentant die in their ſinnes, and ſo the very Angels in Heaven ſhould mourne. So that hee thought he ſhould by ſtopping *Ionah*, every way gaine well by his labour.

Therefore he comes to *Jonah*, he flatters him, he tempts him, thus hee begins with him; It is good that men looke before they leape, haſte makes waſte, words are not alwayes to be taken as they properly ſignifie: one thing is often ſpoken, and another meant: but thinkeſt thou, God meaneth thou ſhouldeſt goe to Ninive? Why? doth he regard Idolaters, and his profeſſed Enemies, ſo that to have them admoniſhed of their ruine, hee will bring ſhame upon his owne people? for the very going of a Prophet from Iſrael to preach to Ninive, muſt needs

pro-

proclaime, that there is more hope of moſt ſinfull Gentiles, than of naturall Iſraelites. And how couldeſt thou ſeeme ſo to thinke of thine owne Nation, thine owne Brethren, thine owne Bloud, the choſen of God ? Or if thou doe, ſhalt thou not thereby procure their utter hatred for ever, and make them to deteſt both thy perſon, and whatſoever thy preaching, whatſoever thou haſt heretofore, or hereafter ſhalt teach them ?

What ? for thy faithfull propheſying here among Gods people, will God, thinkeſt thou, recompence thee, thee whom hee hath made reverend, and to be honoured of Kings and Princes of Iſrael ? recompence, I ſay, thee with ſhame and contempt among Heathens, yea, with a cruell death, or with a more miſerable life ? For what other ſucceſſe may be hoped for at the Ninivites hands, of ſuch a meſſage by thee ? For thou knoweſt, they have all Jewes in contempt : therefore when thou ſhalt come among them, and tell them not theſe few words onely, and in this forme which God hath ſpoken them in (for if thou ſo doe, who will not count thee rather a mad man, than Gods Prophet ?) but at large, that there is one All-ſeeing, moſt Juſt, Almightie, and Ever-living God, and no moe ? and ſo all their gods are no gods but idols : and that they above all other have given his glory to ſtocks and ſtones, worſhipping them for gods, alluring and inforcing others likewiſe to diſhonour him : that they have abuſed his bleſſings moſt unthankfully, moſt ungodly, to all exceſſe, and are moſt proud contemners of their betters, and moſt notorious Drunkards, Gluttons, Fornicators, Adulterers, Theeves, Oppreſſors, Witches, Murtherers, and the like ; and therefore have ſo provoked him that is moſt mercifull and patient, that he will without all pity deſtroy man, woman, young, and old, high and low amongſt them; yea, their very Citie alſo, and all that is therein, whereby they have beene ſo wicked, and that within forty dayes:

When, I ſay, thou being a Jew, ſhalt tell them this, thus in deſpight revile (for ſo they will take it) thus utterly condemne them and their gods: will not the beſt of them mocke and deſpiſe thee? Will not the reſt gnaſh their teeth at thee, be ready to teare thee in peeces, put thee to exquiſite torments, condemne thee to ſome horrible death, or continue thee in intolerable paines, in a moſt bitter life? No queſtion. Thinke not therefore that thy good God, thy moſt kind and tender Father, will recompence thy faithfulneſſe, with ſending thee ſo farre to ſuſtaine ſuch miſery: it were impiety to thinke hee willed it; it is blaſphemy, terrible blaſphemy, to thinke hee commands it: for it is to condemne him of unkindneſſe, for thou haſt ſhewed fervent love; of untruth, for hee hath promiſed it ſhould goe well with the Juſt; of injuſtice, for godlineſſe ſhould have the reward due onely to wickedneſſe. Yea hee ſhould ſeeme contrary to himſelfe, to charge thee cruelly to murther thy ſelf, which hath commanded all to kill none, if he ſhould will thee to provoke that bloudy City ſo. But the very thing it ſelfe alſo argueth, God meant nothing leſſe than to commit thee to ſuch danger, or that thou ſhouldeſt doe to the proud Niniviteſ ſuch a meſſage. For to what end ſhouldſt thou ſo cry againſt that City? to make them flye, and ſo to free them from deſtruction? How ſhouldſt thou then not be found a falſe prophet, and God a Lyer? What then? To bring to repentance, and then to ſpare them? How ſhould not God ſo againe be found untrue, and thou his lying meſſenger? What then? To convert them, and ſo to deſtroy them? what juſtice were that? and how contrary to his promiſe to *Salomon*? 2 *Sam.*7.14. Therefore it is manifeſt, God meant not thou ſhouldſt goe and cry ſo againſt Ninive, but ſignified that thou wert as good, for any good may be done here, to exclaime ſo like a frantike man againſt Ninive, as to preach in Samaria any longer now. Men here are ſo hardned, that they contemne

temne all, part are ſo cloyed, that they loath all, the beſt part little eſteem all that is preached: of none is the word accounted precious, of none reverently heard: and therefore thou ſhouldſt for a time, to make the word precious, and to ſharpen mens affections towards it, give over preaching here, and where thou wilt refreſh thy ſelf a while, now here thou maiſt not be idle: at Tarſhiſh thou maiſt be quiet: thou maiſt at Tarſhiſh, that famous City, among the ſtrangers of many Countryes, heare many ſtrange things, much delight thee in the variety of their manners, in the abundance of all things, with great pleaſure live. No time ſo fit as this to ſee the world. At Japho thou canſt not want ſhipping thither. Seeme not to make ſmall account of this kindneſſe of God, defraud not thy ſelfe of the granted good.

Thus Satan is ever croſſing, tempting, inticing us when we are or ſhould bee addreſſing our ſelves to doe the Will of our God. So was *Moſes*, *Jeremy*, *Ezechiel*, *Nehemiah*, Chriſt himſelfe tempted, being about moſt notable workes. What ſaid our Saviour to *Peter?* Satan hath deſired to ſift and winnow you as wheat. Who are theſe whoſe perill Satan ſo earneſtly deſireth? Even *Peters*, and *James*, and *Iohns*. No marvaile, for Chriſt himſelfe, though acknowledged the Sonne of God, was moſt fiercely aſſaulted of the Tempter forty dayes, and then indeed was left, but it was onely for a ſeaſon, *Luke* 4. *verſ.* 13. Therefore never dreame of a truce with Satan, whoſoever thou bee, whatſoever thou art about to doe. For the Enemy, the Envious Foe, the Tempter, the falſe Accuſer goeth about continually ſeeking whom he may devoure. Now his manner of tempting is, firſt and moſt uſually with flattering, but yet very often with moſt terrible threatning. For whatſoever wee doe or feele, commeth from one of theſe three ſpirits, the ſpirit of Satan, the Spirit of God, or our ſpirit. Now our owne ſpirit of it ſelfe is alwayes occupied about worldly

*Exod.* 33. 11. & 4. 10. 14.
*Ier.* 1. 6.
*Eze.* 3. 14. 14.
*Neb.* 2. 19. 4. 2. 8. 5. 5. 6. 6. 7. 10.
*Luke* 22. 31. 32.
*Mat.* 4. 1.
*Luk.* 4. 2. 4. 13.
1 *Pet.* 5. 8.

things, ſeeking delights in pleaſures, not diſquiet by threats. The ſpirit of God is gentle, loving, and meeke, not forcing, not threatning. Therefore Chriſt ſaith, If any will follow me, let him deny himſelfe, and take up his croſſe daily, &c. And marke his ſpirit, he ſaith not, You ſhall follow me, and, You ſhall deny your ſelves, and, Take up your croſſe, but, if any will follow mee, let him deny himſelfe, and take up his croſſe: *Let him.* The ſame is to be ſeene in the *Canticles*, where he ſaith: Open unto me, my Siſter, my Love, my Dove, my Undefiled. For mine head is full of dew, and my lockes with the drops of the night. For when ſhe opened not unto him, making moſt unmeet excuſes, though he had moſt lovingly prayed, and lively urged her to open, and ſhe moſt unkindly, moſt unworthily had denied, yet hee went his way mildly without any threats. But the Spirit of Satan takes another courſe: For when by lying and deceit he cannot allure to ſin, he threatens moſt fearefully with ſin, grief, or loſſe of goods, ſolitarines and want of pleaſure, and ſometime by his miniſters, Imps of his own likeneſſe, he threatens death and deadly torments, whatſoevet they may inflict upon any.

*Luke* 19.23.

*Cantic.* 5.2.

3.

2.4.6.

Chriſt ſaith; If you will follow me. If you will: but he ſaith, I will make you follow me, and doe as I bid you, you ſhall have fire and fagot, ſcalding lead and burning pitch; if you will not follow me, you ſhall, whether you will or no: we will make you doe as wee command, ſaith his eldeſt ſon Antichriſt, uſurping authority over Nations, and inflicting torments on the Saints. His order of tempting is, firſt, to make us doubt of the Word of God; whether ſuch or ſuch doctrine be true, ſuch and ſuch an action bee commanded, ſuch and ſuch a promiſe, ſuch and ſuch a threatning be certaine. Then ſecondly, he fals to flat denying of it; This doctrine, theſe promiſes, theſe threatnings are falſe, this thing is not commanded, this action is not commended. And then comes hee in with his contradiction, contrary aſſerti-

ons,

ons, and countermands. For there is no commandement of God, but the devill commands the contrary, and hee is ever gainsaying that which God saith. For our God saith unto *Adam*, If you eat of the forbidden fruit, you shall surely dye: the devill came and he told them, first, *It is not certaine you shall dye:* then, You shall not dye; then thirdly, You shal be as gods, knowing good from evill. God saith, Submit your selves one to another in brotherly love: the devill saith, first, You need not to abase your selves so much; secondly, You should not yeeld to others: then thirdly, advance your selves and contemne others. God saith, Love thy neighbour as thy selfe: the devill saith, first, Love little and outwardly; then, Love none but thy self: then inwardly, Hate thine enemies, envy thy betters, disdaine thine equals, despise thine inferiours. God saith, Labour for that food that perisheth not: the devill saith, first, care not much for it; then secondly, Contemne it: then thirdly, Stirre not an inch for it. God saith, Forsake the world: the devill saith, first, neglect not the world; then, Love the world; then thirdly, Give over your selves unto the world; above all, Follow the world with all the lusts thereof.

*Gen.* 3. 17.
*Gen.* 3. 4, 5.
*Pet.* 5. 5.
*Mat.* 22. 39.
*Iohn* 6. 27.
*Rom.* 12. 2.
1 *Iohn* 3. 18.

Now the meanes whereby the devill tempts, are arguments fetcht, some from the wit and reason of man, or from the customes of the world: some from the holy Scriptures either corrupted, or wrong applied: now in consideration of the persons, then in regard of the thing it selfe, &c. In respect of the persons to whom he should preach, and himself, *Ionah* is here tempted, and so thus reasoneth with himselfe: I have long preached unto the Jewes, which are the chosen people of God, and seeing they will not heare me, it is in vaine to preach unto these Gentiles, which never heard of God, or godlinesse, and therefore will esteeme my words the lesse.

Thus *Ionah* is loth to lose his labour, and puts in a doubt

where hee needs not, becauſe he conſidered not the great power of God in mens hearts. The Ninivites are Heathen people, and therefore (ſaith *Ionah*) why ſhould I venture my ſelfe amongſt them; For ſeeing my own Countrey-men kicke againſt my words, and cannot abide to heare the word which commeth from the Lord to reprove ſinne, then how much more ſhall I bee deſpiſed by theſe, and perſecuted to death; Thus fleſh and bloud ſtandeth ſtaggering when it ſhould doe any good, miſdoubting troubles, jealous of his owne caſe: but when it goeth about to doe any miſchiefe, it never conſidereth the danger, it weigheth not the following woe: yet doing good, it is uncertaine whether all will not according, or even above our hope ſucceed; it is more likely we ſhould be kept ſafe: but doing evill, miſchiefe moſt certainly is procured, not danger onely, but loſſe of the beſt things commonly, peace of conſcience or ſpirituall graces, of ſome bleſſings alway, or at leaſt not receit of thoſe things which much would rejoyce us. For ſure this was a ſore temptation, to bid a man (being in reaſonable good eſtate touching his body and life) that he ſhould goe and preach unto a ſavage Heathen people that never heard of preaching, and that this doctrine, that there is but one onely True God, to them who will ſerve a thouſand, and cannot abide the contrary to be ſpoken.

Deut. 6. 4.

If a Preacher were commanded to go and preach at Rome gates againſt Antichriſts juriſdiction, and the Idolatry that is ſo inordinatly uſed in that Synagogue of uncleanneſſe, ſeeing that is a matter for which they torment and kill all that preach it ſincerely: I feare it would hardly come to paſſe at all, that this Preacher would goe from a reaſonable quiet eſtate touching his body, to venture his life among ſuch cruell Tyrants: I feare he would rather content himſelfe with his preſent caſe, than commit himſelfe to ſo likely miſery.

If

If I go to preach unto theſe Infidels, ſaying, yet forty daies and Ninive ſhall be deſtroyed, then (ſaith *Ionah*) it may be they will repent, and God will have mercy upon them, ſo I ſhall be counted a falſe prophet for my labour, and thus wee regard our credit, more than the glory of God in the obedience of his will: and rather than we would receive any reproach by our doings (in the ſight of the world) we rather chooſe to enter into no great action touching the glory of God, & the good of the Church. In reſpect of the Iſraelites and himſelf: If I leave mine own people and preach unto the Gentiles (ſaith *Ionah*) I ſhall bring ſhame upon Iſrael before all people, becauſe a Prophet is gone from them for their obſtinacy, chooſing rather to preach unto circumciſed Gentiles than unto them, as if there were more hope of the Gentiles than of them. So *Ionah* more feareth the Childrens diſgrace, than the Fathers diſhonor, and their deſpight, than his diſpleaſure. Satan is too well acquainted with mans nature, and ſo more certainly knowes than wee wiſely conſider, that all *Adams* ſons are from labour eaſily brought to loyter: more willingly from feare and paine, to ſecurity and pleaſure: therfore ſeldome or never doth he in tempting omit this inticement; It will be for thy eaſe, for thy delight, for thy ſecurity. Therfore he ſaith to *Ionah*, Not onely the way to Ninive is long and dangerous, thy perſon and meſſage odious, therfore thy travell muſt needs be tedious, thy troubles grievous, &c. but alſo thy paſſage to Tarſhiſh is eaſy, thy ſecurity there ſure, thy pleaſures many, thy delight great, yea, with this he aſſaulted Chriſt himſelfe, ſaying, when he had ſhewed him all the kingdomes of the world, & the glory of them: All theſe will I give thee, &c. And doth he not ſo alſo evermore perſwade us, This good, this gaine, this glory, this pleaſure, or this preferment ſhalt thou get, if thou thus and thus deale; if you will leave the ſociety, the exerciſes, the profeſſion, & the company of the children of God,

and

and ſerve me, and worſhip me: preferring your covetouſnes, your pride, your luſt, before the ſervice of God; not being ſcrupulous to ſweare for your gaine ſometime, nor to lye for your pleaſure, nor to coozen for riches: then you ſhall not onely bee free from the reproaches wherewith Profeſſors are overwhelmed, and the contempt wherein they are had, and the many heavy ſighs that they are forced to fetch; but you ſhall alſo grow rich ſoone, and ſo bee well thought of, and had in eſtimation, and by your wealth live in eaſe, with all pleaſure, procuring every thing at your hearts deſire.

Thus *Ionah*, which way ſoever he looke, is tempted on every ſide: tempted to ſin, but not conſtrained: urged, but not compelled: for the devill hath power to intice to ſin mightily, but not to enforce violently. Loe then, comforts againſt this Croſſe. Our enemies power is in our Fathers hands: and our Saviour prayeth for us being moſt glorious in Heaven, as he on earth in humility prayed for his Apoſtles, that our faith faile us not. Behold then alſo incouragements to fight againſt his aſſaults: yet ſee a greater: God hath given us this privilege, this promiſe have we: Reſiſt the devill, and he ſhall flye from you, *Jam.* 4.7. God hath given no promiſe to the devill, that if he perſwade, he ſhall prevaile; if he urge, we ſhall yeeld: what a ſhame is it to us, that Satan is bolder in tempting, than we are in reſiſting? Is he not? O that we could truly ſay, We are as wiſe, as watchfull, as thoughtfull to withſtand Satans aſſaults, as hee is wily, vigilant, and more than diligent to aſſault.

1 *Cor.* 10. 11. *Rom.* 8. 34. *Luke* 22. 32.

But what doth *Ionah*, thus as we have heard by Satan aſſaulted? Reſiſts he as manfully as the devill hath ſet on him cunningly? Alas no, *Ionah* is no ſooner diſſwaded to goe to Ninive, than he is perſwaded it were great folly: hee is as ſoone reſolved, as he is inticed to goe to Tarſhiſh, thinking it is a chiefe point of wiſdome to ſeeke his owne eaſe, his

owne

owne pleasure, his own sweet delight. One said, God spake, and it was done. Surely the devill also but speaks, and it is done, for he is such an Orator as no man can deny him. For who can gainsay him that counselleth as a speciall friend, yea, as a most holy Angell? For he would seeme to be not onely carefull, both to keepe us from danger, and the feare thereof, and to procure us all good; but also jealous of Gods honour, fearfull lest men should despise the Word, and so their own salvation: therefore he made not only *Gehezi* to take a bribe, *Demas* to imbrace the World, *Iudas* to betray his Master, and *Caine* to kill his brother, but *Rebecca* also to perswade *Iacob*, and *Iacob* to be bold by lying to seeke for the blessing; yea, the Father of the faithfull to commit folly with *Hagar*, as here *Ionah* not to goe to Ninive, lest forsooth, God should not bee true of his word: as if what to man seemeth unlikely, that were with God impossible, and he could not be righteous, unlesse we shew our selves impious.

*Gen 3.*

*2 King. 5. 22.*
*2 Tim. 4. 10.*
*Mat. 26. 48. 70.*
*Gen. 11. 8.*
*Gen. 27. 13. 14, 18.*
*Gen. 16. 43.*

We have seene some causes why Satan assaulting us, hee straight overcomes us: would any see more? we have beene taught his power, malice, watchfulnesse, and wilinesse: wee have most fit and sufficient armour ministred unto us: wee have a promise that resisting him, we shall make him flie from us. Therefore surely we forget our enemy, or neglect the promise, or take not to us the whole armour of God, specially we like not that armour-bearer Humility: submit your selves to God, and then resist the devill. But moreover, wee to our owne certaine perill and paine (so corrupt are we) joyne with our enemy, more ready to do his will than Gods Word. Hereof, no doubt, fooliſh *Balaam* asked againe and againe, till God seeing him bent contrary to that hee had beene commanded, left him unto himselfe: and so *Balaam* went on in sin so long, till the very Asse whereon he rode, was constrained to reprove him. But would you, howsoever Satan

*Ephes. 6. 11, 14, 10. 16.*
*Iames 5. 7.*

*Numb. 22. 8, 19. 11.*

Satan tempts, not bee turned by him out of the right way; howsoever he fights, not to be foiled by him; would you have him soone to forsake you, speedily to flye from you, that is, would you resist him; for when we begin valiantly to fight, then forthwith he flies. Consider how shamefull a thing it is, being every way encouraged to fight, to shewour selves most dastardly cowards: how dishonourable to our Captaine Christ, to yeeld the victory to his deadly enemy: how dangerous for our selves, knowing he is a most cruell Tyrant, and most inexorable, that most glorieth: and specially takes pleasure in putting us to the most bitter paine that possibly he can; and therefore having overcome us, will for ever continue us in most intolerable torments. Yea, saist thou, these things considered, would make us couragiously to encounter with Satan, and so soone to conquer him: but he comes often as a friend, as an Angell of Light: how shall I then descry him, that I may defie him, & make him to flye?

How? here indeed is the hardnesse: for he is a notable Hypocrite, the father of hypocrisie: but thou must follow the counsell of Christ, *Revel.*3.18. Thou must anoint thine eyes with the eye-salve, that thou maist see. Thou must be fulfilled with the knowledge of Gods Will in all Wisdome and Spirituall understanding, and moreover watch and bee sober. And lastly, consider, first, how thy spirit is affected: for our owne spirit (by nature evermore hard) if it be moved by the Spirit of God, is sad, soft and slow; but if it bee moved by the spirit of Satan, is proud, boysterous, and stout: then whether that which thou art indeed moved to, be good or evill: if good, that is, agreeable to Gods Word, then acknowledge, it comes from God, for all good motions are the worke of the Spirit of God, howsoever they seeme to proceed of our selves. But if it bee evill, that is, not agreeable with the Word of God, then it is alwayes either a lust of our corrupt nature, or a sug-

*Col.*1.9.
1 *Pet.*5.8.

ſuggeſtion of Satan. Wherefore it is a ſure way to ſay when wee are tempted to evill, This motion is of the devill, for even our corruption came of his ſuggeſtion. For the ſpirit of man is alwayes toſſed betweene theſe two contrary ſpirits, the Spirit of God procuring our ſalvation, and the ſpirit of Satan ſeeking our condemnation. So that if any will get the victory of Satan, he may not bee without the ſpirituall ſword, which is the Word of God, *Epheſ.* 6. 17. Yea, he muſt have the Word of God dwell in him plenteouſly, *Col.*3.17. and cry ſtill, Open mine eyes, O Lord, *Pſal.*119. 18. Give me underſtanding, 34. And incline mine heart unto thy teſtimonies,36. And beware that he ſubmit himſelfe duely, and diligently watch.

Thus *Ionah* tempted, hath conſented to neglect his charge: and doth he forthwith repent? No, he prepares himſelfe to his purpoſed journey. *But Ionah aroſe to flye unto Tarſhiſh.* As *Ionah* was no ſooner tempted to goe to Tarſhiſh, but he yeelded; ſo as ſoone as hee had yeelded, forthwith hee to goe. So *Ionah* made himſelfe a run-away, and ſhewed himſelfe a diſobedient ſervant to his God. And in the mean while, Ninive ſet on the ſcore, and had no hoe with them in working wickedneſſe: but ſtill filling the cup of all abhominations, ran downe to hell with as much force and ſpeed as they could. So Ninive is ſtill Ninive, but *Ionah* is not like *Ionah*, for the Prophet is flying, and ſinne is crying, and ſo all fals to confuſion.

*But Ionah aroſe up to flye unto Tarſhiſh, &c.*

*Ionah* flyeth unto Tarſhiſh before hee would goe to Ninive; and every one is like the ſon, which ſayd hee would not, before hee went: and ſo ſin is borne firſt, as *Eſau* was borne before *Iacob*. Therefore if evill may compare with goodneſſe in particular actions, in all mankinde corrupt, Evill may ſay, He is the ancienter. But as ſoone as thou perceiveſt any evill cogitation or motion in thy ſelfe, bee thou wroth with it, nip it in the head, put it to death, and

*Gen.* 25.16,17.

*Matth.* 8. 31. and then the uncleane Spirit that hath long beene ſtrong, and with delight dwelt in thee, will ſoone be weary of thy houſe, and ſay as the evill ſpirit ſaid; Here is no dwelling for us, let us goe into yonder herd of Swine.

*But* IONAH *aroſe up to flye unto Tarſhiſh, &c.*

*Ionah* was ſent to Ninive, but hee went toward Tarſhiſh. And ſo it is alwayes with us, wee are ever doing that wee ſhould not doe. For either wee doe nothing, or that which wee are not commanded, or elſe otherwiſe than wee are commanded. Sometime moſt rebelliouſly wee doe that which wee know the Lord ſtraitly forbiddeth. And as *Ionah* took Tarſhiſh for Ninive, ſo wee take the Devill for an Angell, Light for Darkneſſe, &c. *But* IONAH *roſe up, &c.* They that ſhould preach at Ninive, are flying to Tarſhiſh, and though hee be like a Drone, yet doth hee, even the Non-reſident, keepe his benefice faſting, feaſting himſelfe: but wilt thou keepe it ſtill? goe and preach at Ninive, as yee have beene doubly commanded, or for ſhame leave your privilege and benefice: but they ſtand ſtaggering, aſhamed to keepe it, and loth to leave it; for the ſweet morſels of *Baals* Prieſts are pleaſant unto them, that they cannot finde in their hearts to leave them, as long as they are able to keepe them. But no marvell that *Ionah* fled to Tarſhiſh, when he ſhould goe to Ninive. For this is a ſtumbling vocation amongſt men, yea rejected by the children of this world, which alway kick againſt it: ſo that if you would aske for a painfull vocation, this is it; if for a thankleſſe vocation, this is it; if for a contemptible vocation, this is it: for reproving, wee are reproved: bleſſing, wee are curſed: preaching peace, wee make war: proclaiming liberty: wee are impriſoned; doe what wee can, we are perſecuted, and for our worke worthy of love, we receive of the moſt, hatred: of few, yea verie few, not any more than a cold affection. Hereof it hath come to paſſe, that *Moſes* and

*Exod.* 3. 11. 4. 10. 13.

*Jeremy*

*Ieremy* called, excuſed themſelves; *Ezekiel* having received his charge, went in bitterneſſe and indignation of his ſpirit, and ſeven dayes neglected his charge as *Ionah* here doth his: and *Moſes*, *Eliah*, and *Ieremy*, at length complained; and (which to the beſt men is the greateſt griefe) it is as eaſie almoſt to waſh a black Moore white, as to convert a ſinner, becauſe Satan is ever croſſing men doing Gods will, but ſpecially hindring the courſe of right preaching. For the Lord was not ſo earneſt to ſtop the way of *Balaam*, leſt hee ſhould commit wickedneſſe, as the Devill is earneſt to ſtop the way of every *Ionah*, leſt he fulfill righteouſneſſe, that is, cry againſt Ninive, longing, and duly, that is, wiſely, and earneſtly labouring to convert Ninive.

and crave ſtrength at the hand of Almighty God, who giveth to every one that asketh indifferently, and hitteth no man in the teeth; which doth not bruiſe the broken reed, nor quench the ſmoking flax, but doth rather increaſe our zeale than diminiſh it. Thirdly, judge wiſely of the fall of *Ionah*, not raſhly condemning him for his fault; for although *David* joyned murther with adultery, yet he repented, and is the deare child of God.

*And he found a ſhip going to Tarſhiſh.*

*Ionah* was no ſooner come to Japho, but hee goes to the Haven, or meets with Mariners, and preſently underſtands of a ſhip, not going to Ninive, but to Tarſhiſh. As ſoone as he ſet forward to flye from God, Satan ſtraightwayes prepared a ſhip, ſo that temptation and occaſion of ſinne do alwayes go together. Shall *Iudas* lacke money, or *Ionah* ſtay for a ſhip? No (ſaith Satan) by the mouth of his miniſters; here, *Iudas*, take thee money, and betray thy Maſter; and *Ionah*, here is a ſhip for thee: goe, haſte thee away, and flye from the preſence of the Lord. For the devill is alwayes a very ſerviceable and pleaſant devill, to ſuch as flye from God, he can finde occaſion at all times, and meanes, and inſtruments fit for that purpoſe. If thou wilt flye from God, the devill will lend thee both ſpurs and a horſe, yea a poſt-horſe, and that will carry you ſwiftly and luſtily away unto all vanity and ungodly luſts. Therefore if any will aske what the devils occupation is? It is to tempt, to intice by all meanes, to provoke to ſinne, and then to provide us of the meanes, to practiſe our purpoſe, to commit, and (as *Iames* ſpeaketh) to bring forth ſinne.

*And he payd the fare thereof.*

This money was caſt into the Sea, it did him as little good, as if hee had utterly loſt it: it had beene good for him if hee had loſt it, for it did him much harme. There are many that will ſpend and waſte, they care not how much upon Cards and Dice, and unlawfull games: this money

money also is cast into the sea, for it doth them much more harme than they know of, it doth them no good, it were good for them they had not a peny to lose. And so men care not what they pay for vanities and braveries, the most part of which is unprofitable, and rather hurtfull than necessary for them, but onely for the vaine use of the present time, and for some vaine respect: this also is cast into the Sea, and better should they be, if they had it not to lavish, and to their own and many others hurt so to garnish themselves. Men care not what they pay for their vanities, so it doth please their minde for the present, without consideration of the end and use thereof; but they will give little or nothing to doe good withall: so that *Lazarus* can get nothing, and *David* can get no meat. Shall I take my Bread and my Wine, and the Flesh which I have provided for my Shearers, and give them unto one whom I know not, saith churlish *Nabal?* Wee can bee content to give any thing, or doe any thing to win the world: but wee will give nothing, nor doe nothing, thereby to win the Kingdome of God.

*Luke* 16.21.
1 *Sam.* 25. 10, 11.

Wee have heard *Jonah* confessing that hee received a charge to goe to Ninive, but hee arose and fled toward Tarshish, and went downe to Japho, and found a ship going to Tarshish, and payed the fare thereof, and went downe into it: hereafter wee shall heare, that being entred the ship, hee went to sleepe, and slept soundly, and being wakened, hee confessed not his sin, but suffered the Mariners to devise to finde out for whose cause they were so troubled, and at length also the lots to bee cast, never confessing it, untill he was enforced to it. What needed he to rehearse all this? had it not beene enough to have said, That hee left his businesse undone, he was a Sinner? No, for God would have men to know the stubbornnesse and disobedience of *Ionah*, in that this thing was not done upon the sudden, but upon deliberation,

and in no short time, but in some continuance, while hee went from Samaria to Japho, and thence was departed, and had some while sailed. In which space hee had leisure enough to have repented, but did not. *Jonah* confessed his sin, that he should not once have listened to Satans assaults or reasons of the flesh, and when he had listened, he should not have liked them, and when he had liked them, he should not have consented to obey them, and when hee had consented, he should not have put them in practice; he should not have fled toward Japho; and when he was come to Japho, he should not have gone to the Haven; and when hee came to the Haven, he should not have payed the fare; and when he had paid the fare, hee should not have entred the ship; and when he was entred the ship, he should not have hoysed up the sailes, and sailed, and gone to sleepe. But this he did, teaching that sin runs on wheeles, as it were downe a hill in all post-haste, and never stayes till it arrive even in Hell. For *Jonah* thought because hee came safe to Japho, therefore he might goe to the Haven; and because he came well to the Haven, therefore he might pay the fare; and because hee paid the fare in peace, therefore hee might take shipping; and because hee entred the ship in safetie, therefore he might hoyse up the sailes to goe; and because he hoysed up the sailes without danger, therefore he might goe securely to sleepe, and safely to saile to Tarshish.

So sins follow one another like linkes of a Chaine, till the tempest of destruction breake it in sunder. So saith the forlorne Sinner, I have sworne, and God did not punish me, therefore I will steale: I have stolne, and God did not punish me, therefore I will kill: I have killed, and God did not punish me, then why may I not doe what I list? I may doe this as well as I have done other things heretofore. But if *Jonah* had considered with himselfe that God is the Lord, who is All-seeing and Almightie, from whom nothing can bee concealed, hee would never have taken his

journey

journey to Japho, or when hee came to Japho, hee would not have paid the fare, or when hee had paid the fare, hee would not have entred the ſhip, or when he was gone into the ſhip, hee would not have hoyſt the ſailes, but rather would have leapt out from that ſhip that would carry him from his God, carrying him from his dutie: for he forgets himſelfe, thinking thee creatures can hide him from the Creator, which is an abſurd thing to thinke, ſeeing nothing can be hid from him: neither would any, I ſay, adde drunkenneſſe to thirſt, or heape ſin upon ſin, or ſuffer any evill thought to take place in him, if they conſider that the juſt *Jehovah* beheld them in all their very thoughts. All thoſe that pitie *Jonah*, let them pitie themſelves; for if we conſider our own eſtate, we have as many, and as foule ſins in us, as there were in *Ionah*, yea, in Ninive. *Ionah* confeſſed his ſin, that we might confeſſe. Hee confeſſed it freely, hee confeſſed it fully, that he knew his Maſters will, but not only did it not, but alſo tooke another courſe quite contrary to that which hee commanded: and that not in purpoſe onely, but in deed alſo; not for an houre, but a long time; not in ſtruggling with his weakneſſe, but in a profound ungodly careleſneſſe, or in ſtriving to over-maſter his conſcience, accuſing him for his wickedneſſe. And wherefore hath he written it? but to admoniſh us narrowly to looke to our ſelves, and manfully to fight, that we may ſtand where he fell; and when we have fallen, as freely and fully to confeſſe it to God alwayes, and to man alſo, when wiſdome commands. *Heb.* 4. 13.

## The Celebration of Jonah.

Jonah 3 to Japho, or when hee came to Japho, hee would
[illegible] or when hee had paid therefore, hee
would have leape out from that ship that would carry him
from his God, carrying him from his duetie: for behoueth
himselfe, thinking there creatures can hide him from the
[illegible]
ouglit nacke to rhis, or charge him vpon him, or that any
euill thoughts hee to take place in him: if they consider that the
[illegible] behold them in all their very thoughts. All
[illegible]
[illegible] is there were in Nineue, [illegible] and
[illegible] that we must confesse. Hee confessed it freely, hee
confessed it fully, that he knew his M[illegible] but
[illegible]
[illegible] dead also, for an houre, but [illegible]
[illegible] in flurgling with his weakenesse, but in a profound
[illegible] ordaining so ouer-ruler his
[illegible]

looke to our selues, and humbly to submit
we may stand when he shall stand when we
haue fallen, freely and fully to con-
[illegible]
confesse.

# *Morning Prayer.*

Eternall God, and mercifull Father, which art the light that no man can attain unto, and yet by thy marvellous lightneſſe, driveſt away the darkneſſe of the night, and ſhadow of death, and by thy grace enlighteneſt all thoſe, that being in darkneſſe come unto thee: I thy unworthy ſervant, doe bleſſe and praiſe thy moſt holy Name, for all the mercies and gracious benefits, that from time to time I have received from thee; and moſt humbly thanke thee, that thou haſt vouchſafed mee this favour, to paſſe this night in ſo quiet and comfortable reſt, and haſt brought mee againe to ſee and enjoy the light of the Morning. And now, I beſeech thee, O Lord, of thy infinite goodneſſe and mercie, by the merits of my bleſſed Saviour, that thy mercifull compaſſion may this day bee extended to mee, that being enlightned with thy grace, I may not bee carried away by the power of darkneſſe, to ſpend this day after the luſts and pleaſures of my owne corrupt minde: but that I may with all care and conſcience, follow thy Fatherly will, which thou haſt revealed unto mee in thy holy Word. Increaſe in mee (O Lord) all ſpirituall gifts and graces, and beat downe in mee all carnall and corrupt affections: enable mee by thy bleſſed Spirit, in ſome meaſure, both to withſtand that which is evill, and to performe what is good and pleaſing unto thee; and that neither by my owne negligence, nor the power of any temptation, which either the World, the Fleſh, or the Devill ſhall preſent unto mee, I be driven away from a true faith, but may lay hold

of thoſe gracious promiſes, that thou haſt made unto mee in JESUS CHRIST my Saviour. Diſpoſe (O Lord) the thicke miſts and clouds of my ſinnes, which corrupt my ſoule, and darken my underſtanding, and waſh them away (I moſt humbly beſeech thee) in the precious bloud of thy Sonnes Paſſion, that ſo I may be acknowledged for one of thine Elect, when I ſhall appeare before thy Judgement ſeat. Give mee a will carefully to follow my vocation, and let thy bleſſing be upon mee in the ſame: bleſſe mee in my body, in my ſoule, and in whatſoever belongs unto mee: lighten my minde, and inflame my heart with a love of thoſe things that are good; and as my body (by thy power) is riſen from ſleepe; ſo my ſoule may daily be raiſed from the ſlumber of ſinne, and the darkneſſe of this world, and ſo both together may enjoy that everlaſting light which thou haſt provided for thy Saints, and purchaſed with the bloud of thy deare Sonne our Saviour JESUS CHRIST: to whom with thee, O Father, and the bleſſed Spirit, be all honour and glory for evermore. *Amen.*

### *Evening Prayer.*

O Almighty and everlaſting God, the Father of mercie, and God of all conſolation, that by thy merciſull Providence, defendeſt all thoſe that walke before thee, and put their truſt in thee: I poore and miſerable ſinner (unworthy of the leaſt of thy favours) doe yet preſume (in the name and mediation of JESUS CHRIST) to preſent my ſelfe before thee, and to offer up this poore ſacrifice of praiſe and thankſgiving unto thee, that thou haſt nouriſhed and preſeved me by thy power, and haſt guided and governed me by thy Word and Spirit: and (as for all other thy bleſſings) ſo for that mercy that hath this day accompanied me, whereby I have both been preſerved from many ſinnes, that the wickedneſſe of my nature was inclined unto, and

alſo

alſo delivered from many puniſhments, that the ſinnes that I have committed have deſerved: I moſt humbly beſeech thee, in the merits of CHRIST JESUS, to pardon and forgive mee all my ſinnes, which either in thought, word, or deed, I have this day, or any time heretofore committed againſt thee; whether they be the ſinnes of my youth, or of my age, the ſinnes of omiſſion or commiſſion, whether wittingly or ignorantly committed: good Lord pardon them unto mee, and let them not cauſe thee this night (as juſtly thou maiſt doe) to take vengeance of me, but be mercifull unto mee, O Lord, in forgiving the evill I have committed, in ſupplying the good that I have omitted, in reſtoring mee to that which I have loſt, in healing my ſores, in lightning my blindneſſe, in cleanſing my filthineſſe, and in altering the whole courſe of my corrupt minde, that I may be diverted from that which is evill, and enabled to performe that which is agreeable to thy bleſſed Will and Word. And Lord, as thou haſt this day preſerved and kept mee in ſafety, ſo I moſt humbly beſeech thee to protect me this night from all danger, both bodily and ghoſtly, and to give mee ſuch quiet and comfortable reſt, as may enable me to walke on in that vocation, wherein thou haſt placed mee, and that I may both bee delivered from the darkneſſe of this preſent night, and may alſo eſcape that everlaſting darkneſſe, which thou haſt provided for thoſe, that without Repentance continue in their ſinnes: from which, good Lord, deliver mee, and all thoſe that belong unto thee; and that for the merits of the death and paſſion of my bleſſed Saviour JESUS CHRIST: in whoſe Name I continue my prayers for my ſelfe, and thy whole Church, ſaying, as hee hath taught us: *Our Father, &c.*

*O Lord, prepare our hearts to Prayer.*

O Lord God our heavenly Father, wee thy poore and wretched creatures, give thee moſt humble and heartie thankes for our quiet and ſafe ſleepe, and for raiſing us up from the ſame. Wee beſeech thee for Jeſus Chriſts ſake, to proſper us this day in our labour and travell, that it may be to the diſcharging of our dutie in our vocations, principally to thy glory; next, to the profit of this Church and Common-weale; and laſt of all, to the benefit and content of our Maſters. Grant, deare Father, that we may cheerefully and conſcionably doe our buſineſſe and labours, not as men-pleaſers, but as ſerving thee our God, knowing thee to be the chiefe Maſter of us, and that thou ſeeſt and beholdeſt us with thy fatherly eyes, who haſt promiſed reward to them that faithfully and truly walke in their vocation, and threatned everlaſting death and damnation to them, that deceitfully and wickedly doe their workes and labours. We beſeech thee, O heavenly Father, to give us the ſtrength of thy Spirit, that godly and gladly wee may overcome our labours, and that the tediouſneſſe of that irkeſome labour, which thou for our ſins haſt powred upon all mankind, may ſeeme to us more delectable and ſweet. Fulfill now, O Lord, theſe our requeſts, for thy Sonne our Saviours ſake, in whoſe Name wee pray, as hee himſelfe hath taught us.

*Our Father which art in Heaven, &c.*

FINIS.

# SIX SERMONS, PREACHED BY Mr Henry Smith.

1, 2. Of *Jonahs* punishment.
3. The Trumpet of the Soule.
4. The sinfull mans Search.
5. *Maries* Choyce.
6. *Noahs* Drunkennesse.

*Two zealous Prayers.*

And published by a more perfect Copie than heretofore.

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